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— OF —
CONGREGATIONAL CHURCHES

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ADDRESSES, REPORTS, STATEMENTS OF BENEVOLENT SOCIETIES, CONSTITUTION, MINUTES, ROLL OF DELEGATES, ETC.

SIXTEENTH REGULAR MEETING

NEW HAVEN, CONN., OCTOBER 20–27, 1915

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THE NATIONAL COUNCIL

OFFICERS AND COMMITTEES

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Moderator, Hon. Henry M. Beardsley, Missouri.

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For four years. Rev. Charles F. Carter, Connecticut; Mr. Preston Pond, Massachusetts; Rev. Rockwell H. Potter, Connecticut.

For six years. Mr. Herbert J. Brown, Maine; Mr. D. M. Ferry, Jr., Michigan; Mr. O. J. Hill, Missouri.

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Treasurer. — Mrs. H. A. Flint, 604 Willis Ave., Syracuse, N. Y.
Corresponding Secretary. — Mrs. Franklin H. Warner, 30 Ridgview Ave., White Plains, N. Y.

CONSTITUTION AND BY-LAWS OF THE NATIONAL COUNCIL

THE Congregational Churches of the United States, by delegates in National Council assembled, reserving all the rights and cherished memories belonging to this organization under its former constitution, and declaring the steadfast allegiance of the churches composing the Council to the faith which our fathers confessed, which from age to age has found its expression in the historic creeds of the Church universal and of this communion, and affirming our loyalty to the basic principals of our representative democracy, hereby set forth the things most surely believed among us concerning faith, polity, and fellowship:

FAITH

We believe in God the Father, infinite in wisdom, goodness, and love; and in Jesus Christ, his Son, our Lord and Saviour, who for us and our salvation lived and died and rose again and liveth evermore; and in the Holy Spirit, who taketh of the things of Christ and revealeth them to us, renewing, comforting, and inspiring the souls of men. We are united in striving to know the will of God as taught in the Holy Scriptures, and in our purpose to walk in the ways of the Lord, made known or to be made known to us. We hold i to be the mission of the Church of Christ to proclaim the gospel to all mankind, exalting the worship of the one true God, and laboring for the progress of knowledge, the promotion of justice, the reign of peace, and the realization of human brotherhood. Depending, as did our fathers, upon the continued guidance of the Holy Spirit to lead us into all truth, we work and pray for the transformation of the world into the kingdom of God; and we look with faith for the triumph of righteousness and the life everlasting.

Polity

We believe in the freedom and responsibility of the individual soul, and the right of private judgment. We hold to the autonomy of the local church and its independence of all ecclesiastical control. We cherish the fellowship of the churches, united in district, state, and national bodies, for counsel and co-operation in matters of common concern.

The Wider Fellowship

While affirming the liberty of our churches, and the validity of our ministry, we hold to the unity and catholicity of the Church of Christ, and will unite with all its branches in hearty co-operation; and will earnestly seek, so far as in us lies, that the prayer of our Lord for his disciples may be answered, that they all may be one.

United in support of these principles, the Congregational Churches in National Council assembled agree in the adoption of the following Constitution:

Article I. — Name

The name of this body is the National Council of the Congregational Churches of the United States.

Article II. — Purpose

The purpose of the National Council is to foster and express the substantial unity of the Congregational churches in faith, polity, and work; to consult upon and devise measures and maintain agencies for the promotion of their common interests; to co-operate with any corporation or body under control of or affiliated with the Congregational churches, or any of them; and to do and to promote the work of the Congregational churches of the United States in their national, international, and interdenominational relations.

Article III. — Members

1. *Delegates.* (*a*) The churches in each District Association shall be represented by one delegate. Each association having more than ten churches shall be entitled to elect one

additional delegate for each additional ten churches or major fraction thereof. The churches in each State Conference shall be represented by one delegate. Each conference having churches whose aggregate membership is more than ten thousand shall be entitled to elect one additional delegate for each additional ten thousand members or major fraction thereof. States having associations but no conference, or vice versa, shall be entitled to their full representation.

(*b*) Delegates shall be divided, as nearly equally as practicable, between ministers and laymen.

(*c*) The Secretary and the Treasurer shall be members, *ex officiis*, of the Council.

(*d*) Any delegate who shall remove from the bounds of the conference or association by which he has been elected to the Council shall be deemed by the fact of that removal to have resigned his membership in the Council, and the Conference or Association may proceed to fill the unexpired term by election.

2. *Honorary Members.* Former moderators and assistant moderators of the Council, ministers serving the churches entertaining the Council, persons selected as preachers or to prepare papers, or to serve upon committees or commissions chosen by the Council, missionaries present who are in the service of the American Board of Commissioners for Foreign Missions and have been not less than seven years in that service, together with one delegate each from such theological seminaries and colleges as are recognized by the Council, may be enrolled as honorary members and shall be entitled to all privileges of members in the meeting of the Council except those of voting and initiation of business.

3. *Corresponding Members.* The Council shall not increase its own voting membership, but members of other denominations, present by invitation or representing their denominations, representatives of Congregational bodies in other lands, and other persons present who represent important interests, or have rendered distinguished services, may, by vote, be made corresponding members, and entitled to the courtesy of the floor.

4. *Vacancies and Alternates.* Each state or district organization may provide in its own way for filling vacancies in

its delegation. In the absence of any special rule on the part of such state or district body, the Council will recognize the right of the delegates present to fill vacancies in their own delegation.

An alternate or substitute enrolled as a member of the Council and certified to the societies for membership therein shall be thereafter deemed a member instead of the primary delegate for the term for which that delegate was elected.

5. *Terms of Membership.* At its stated meeting in 1915, the National Council will divide all delegates, unless they shall have been so divided by the bodies electing them, into two classes, to serve respectively for two and four years. Thereafter the term of delegates shall be four years.

The term of a member shall begin at the opening of the next stated meeting of the Council after his election, and shall expire with the opening of the second stated meeting of the Council thereafter. He shall be a member of any intervening special meeting of the Council.

Article IV. — Meetings

1. *Stated Meetings.* The churches shall meet in National Council once in two years, the time and place of meeting to be announced at least six months previous to the meeting.

2. *Special Meetings.* The National Council shall convene in special meeting whenever any seven of the general state organizations so request.

3. *Quorum.* Delegates present from a majority of the states entitled to representation in the Council shall constitute a quorum.

Article V. — By-Laws

The Council may make and alter By-Laws at any stated meeting by a two-thirds vote of members present and voting; provided, that no new By-Law shall be enacted and no By-Law altered or repealed on the day on which the change is proposed.

Article VI. — Amendments

This Constitution shall not be altered or amended, except at a stated meeting, and by a two-thirds vote of those present and voting, notice thereof having been given at a pre-

vious stated meeting, or the proposed alteration having been requested by some general state organization of churches entitled to representation in the Council, and published with the notification of the meeting.

BY-LAWS

I. — The Call of a Meeting of the Council

1. The call for any meeting shall be issued by the Executive Committee and signed by their chairman and by the Secretary of the Council. It shall contain a list of topics proposed for consideration at the meeting. The Secretary shall seasonably furnish blank credentials and other needful papers to the scribes of the several district and state organizations of the churches entitled to representation in the Council.

2. The meetings shall ordinarily be held in the latter part of October.

II. — The Formation of the Roll

Immediately after the call to order the Secretary shall collect the credentials of delegates present, and these persons shall be *prima facie* the voting membership for purposes of immediate organization. Contested delegations shall not delay the permanent organization, but shall be referred to the Committee on Credentials, all contested delegations refraining from voting until their contest is settled.

III. — The Moderator

1. At each stated meeting of the Council there shall be chosen from among the members of the Council, a Moderator and a first and a second Assistant Moderator, who shall hold office for two years and until their successors are elected and qualified.

2. The Moderator immediately after his election shall take the chair, and after prayer shall at once proceed to complete the organization of the Council and to cause rules of order to be adopted.

3. The representative function of the Moderator shall be that of visiting and addressing churches and associations

upon their invitations, and of representing the Council and the Congregational churches in the wider relations of Christian fellowship, so far as he may be able and disposed. It is understood that all his acts and utterances shall be devoid of authority and that for them shall be claimed and to them given only such weight and force as inhere in the reason of them.

4. The Moderator shall preside at the opening of the stated meeting of the Council following that at which he is elected, and may deliver an address on a subject of his own selection.

IV. — The Secretary

The Secretary shall keep the records and conduct the correspondence of the Council and of the Executive Committee. He shall edit the Year-Book and other publications, and shall send out notices of all meetings of the Council and of its Executive Committee. He shall aid the committees and commissions of the Council and shall be secretary of the Commission on Missions. He shall be available for advice and help in matters of polity and constructive organization, and render to the churches such services as shall be appropriate to his office. He may, like the Moderator, represent the Council and the churches in interdenominational relations. For his aid one or more assistants shall be chosen at each meeting of the Council to serve during such meeting.

V. — The Treasurer

The Treasurer shall receive and hold all income contributed or raised to meet the expenses of the Council, shall disburse the same on the orders of the Executive Committee, and shall give bond in such sum as the Executive Committee shall from time to time determine.

VI. — Term of Office

The term of office of the Secretary, Treasurer, and of any other officer not otherwise provided for shall begin at the close of the meeting at which they are chosen, and continue until the close of the next stated meeting, and until their successors are elected and qualified.

VII. — Committees

As soon as practicable after taking the chair, the Moderator shall cause to be read to the Council the names proposed by the Nominating Committee for a Business Committee and a Committee on Credentials. These names shall be chosen so as to secure representation to different parts of the country, and the names shall be published in the denominational papers at least one month before the meeting of the Council, and printed with the call of the meeting. The Council may approve these nominations or change them in whole or in part.

1. *The Committee on Credentials.* The Committee on Credentials shall prepare and report as early as practicable a roll of members. Of this committee the Secretary shall be a member.

2. *The Business Committee.* The Business Committee shall consist of not less than nine members. It shall prepare a docket for the use of the Council, and subject to its approval. All business to be proposed to the Council shall first be presented to this committee, but the Council may at its pleasure consider any item of business for which such provision has been refused by the committee.

3. *The Nominating Committee.* The Nominating Committee shall consist of nine members, to be elected by the Council on the nomination of the Moderator, and shall serve from the close of one stated meeting till the close of the following stated meeting of the Council. Five members shall be so chosen for four years, and four for two years, and thereafter members shall be chosen for four years. This committee shall nominate to the Council all officers, committees, and commissions for which the Council does not otherwise provide. But the Council may, at its pleasure, choose committees, commissions, or officers by nomination from the floor or otherwise as it shall from time to time determine. Members of the Nominating Committee who have served for a full term shall not be eligible for re-election until after an interval of two years.

4. *The Executive Committee.* The Executive Committee shall consist of the Moderator, the Secretary, and nine other persons, and shall be so chosen that the terms of the elected

members shall ultimately be six years, the term of three members expiring at each stated meeting of the Council.

5. *Other Committees.* (1) Other committees may be appointed from time to time, and in such manner as the Council shall determine, to make report during the meeting at which they are appointed.

(2) On such committees any member of the Council, voting or honorary is eligible for service.

(3) All such committees terminate their existence with the meeting at which they are appointed.

(4) No question or report will be referred to a committee except by vote of the Council.

(5) Committees shall consist of five persons unless otherwise stated.

(6) Unless otherwise ordered, the first named member of a committee shall be chairman.

VIII. — The Executive Committee

1. The Executive Committee shall transact such business as the Council shall from time to time direct, and in the intervals between meetings of the Council shall represent the Council in all matters not belonging to the corporation and not otherwise provided for. They shall have authority to contract for all necessary expenditures and to appoint one or more of their number who shall approve and sign all bills for payment; shall consult the interests of the Council and act for it in intervals between meetings in all matters of business and finance, subject to the approval of the Council; and shall make a full report of all their doings, the consideration of which shall be first in order of business after organization.

2. They may fill any vacancy occurring in their own number or in any commission, committee, or office in the intervals of meeting, the persons so appointed to serve until the next meeting of the Council.

3. They shall appoint any committee or commission ordered by the Council, but not otherwise appointed; and committees or commissions so appointed shall be entered in the minutes as by action of the Council.

4. They shall select the place, and shall specify in the call

the place and precise time at which each meeting of the Council shall begin.

5. They shall provide a suitable form of voucher for the expenditures of the Council, and shall secure a proper auditing of its accounts.

6. They shall prepare a definite program for the Council, choosing a preacher and selecting topics for discussion and persons to prepare and present papers thereon.

7. They shall assign a distinct time, not to be changed except by special vote of the Council, for

(*a*) The papers appointed to be read before the Council.

(*b*) The commissions appointed by one Council to report at the next, which may present the topics referred to them for discussion or action.

(*c*) The benevolent societies and theological seminaries.

All other business shall be set for other specified hours, and shall not displace the regular order, except by special vote of the Council.

IX. — Commissions

1. Special committees appointed to act *ad interim*, other than the Executive Committee and Nominating Committee, shall be designated as commissions.

2. Commissions are expected to report at the next meeting following their appointment, and no commission other than the Commission on Missions shall continue beyond the next stated meeting of the Council except by special vote of the Council.

3. No commission shall incur expense except as authorized by the Council, or its Executive Committee.

4. Any member in good standing of a Congregational church is eligible for service on any commission, or *ad interim* committee.

5. Commissions shall choose their own chairmen, but the first named member shall call the first meeting and act as temporary chairman during the organization of the commission.

X. — Congregational National Societies

With the consent of our National Missionary Societies, whose approval is a necessary preliminary, the following

shall define the relation of these societies to the National Council:

The foreign missionary work of the Congregational churches of the United States shall be carried on under the auspices of the American Board of Commissioners for Foreign Missions and the co-operating Woman's Boards of Missions; and the home missionary work of these churches, for the present under the auspices of the Congregational Home Missionary Society, the American Missionary Association, the Congregational Education Society, the Congregational Church Building Society, and the Congregational Sunday-School and Publishing Society, hereinafter called the Home Societies, and the Woman's Home Missionary Federation.

1. *The American Board of Commissioners for Foreign Missions.* This Board and the co-operating Woman's Boards shall be the agency of the Congregational churches for the extension of Christ's kingdom abroad.

a. Membership. The voting membership of the American Board shall consist, in addition to the present life members, of two classes of persons. (*a*) One class shall be composed of the members of the National Council, who shall be deemed nominated as corporate members of the American Board by their election and certification as members of the said National Council, said nominations to be ratified and the persons so named elected by the American Board. Their terms as corporate members of the American Board shall end, in each case, when they cease to be members of the National Council. (*b*) There may also be chosen by the American Board one hundred and fifty corporate members-at-large. The said one hundred and fifty corporate members-at-large shall be chosen in three equal sections, and so chosen that the term of each section shall be ultimately six years, one section being chosen every second year at the meeting in connection with the meeting of the National Council. No new voting members, other than herein provided, shall be created.

b. Officers and Committees. The officers and committees of the American Board shall be such as the Board itself may from time to time determine.

c. Meetings. Regular meetings of the American Board shall

be held annually. That falling in the same year in which the National Council holds its meeting shall be held in connection with the meeting of said Council. Meetings in other years shall be held at such time and place as the Board may determine. Important business, especially such as involves extensive modifications of policy, shall, so far as possible, be reserved for consideration in those meetings held in connection with the meeting of the National Council.

d. Reports. It shall be the duty of the American Board to make a full and accurate report of its condition and work to the National Council at each stated meeting of that body.

2. *The Home Societies.* These societies, with the Woman's Home Missionary Federation, shall be the agencies of the Congregational churches for the extension of Christ's kingdom in the United States.

a. Membership. The voting membership of the several home societies shall consist, in addition to such existing life members and other members of the society in question as may be regarded as legally necessary, of two classes of persons.

(*a*) One class shall be composed of the members of the National Council so long as they remain members of said Council.

(*b*) There may also be chosen corporate members-at-large by the said societies, in the following numbers, viz.: by the Congregational Home Missionary Society, ninety; by the American Missionary Association, sixty; by the Congregational Church Building Society, thirty; by the Congregational Education Society, eighteen; and by the Congregational Sunday-School and Publishing Society, eighteen. The said corporate members-at-large shall be chosen by each of the said societies in three equal sections and so chosen that the term of each section shall be ultimately six years, one section being chosen every second year at the meeting held in connection with the meeting of the National Council. In this selection one fifth of the said corporate members-at-large may be chosen from the organizations for the support of Congregational activities affiliated in the Woman's Home Missionary Federation. No new voting members, other than herein provided, shall be created by any society.

b. Officers and Committees. The officers and committees of the several home societies shall be such as the societies themselves may from time to time determine.

c. Meetings. Regular meetings of the Home Societies shall be held annually. Those falling in the same year in which the National Council holds its meeting shall be held in connection with the meeting of said Council. Meetings in other years shall be held at such times and places as the societies themselves may determine. Important business, especially such as involves extensive modifications of policy, shall, so far as possible, be reserved for consideration in those meetings held in connection with the meeting of the National Council.

d. Reports. It shall be the duty of each of the Home Societies to make a full and accurate report of its condition and work to the National Council at each stated meeting of that body.

XI. — The Commission on Missions

1. On nomination by the standing committee on Nominations, the National Council shall elect fourteen persons, and on nomination by the several national societies, home and foreign, shall also elect one person from each society, and on similar nomination one each from the whole body of Woman's Boards of Foreign Missions and from the Woman's Home Missionary Federation; who, together with the Secretary of the National Council *ex officio*, shall constitute a Commission on Missions.

2. *Members.* The members of the Commission on Missions shall be divided as nearly as possible into two equal sections in such manner that the term of each section shall be ultimately four years and the term of one section shall expire at each biennial meeting of the Council. In these choices due consideration shall be given to convenience of meeting, as well as to the geographical representation of the churches. No member except the Secretary of the National Council, whether nominated by the Standing Committee on Nominations of the National Council or by the societies, who has served on said Commission for two full successive terms of four years each, shall be eligible for reëlection until

after two years shall have passed. Unpaid officers of any of the missionary societies of the churches shall be eligible to this Commission, but no paid officer or employee of a missionary society shall be eligible. The Commission shall choose its own chairman, and have power to fill any vacancy in its own number until the next stated meeting of the Council.

3. *Duties.* While the Commission on Missions shall not be charged with the details of the administration of the several missionary societies, it shall be its duty to consider the work of the home and foreign societies above named, to prevent duplication of missionary activities, to effect all possible economies in administration, and to seek to correlate the work of the several societies so as to secure the maximum of efficiency with the minimum of expense. It shall have the right to examine the annual budgets of the several societies and have access to their books and records. It may freely give its advice to the said societies regarding problems involved in their work, and it shall make recommendations to the several societies when, in its judgment, their work can be made more efficient or economical. It shall make report of its action to the National Council at each stated meeting of that body, and present to said Council such recommendations as it may deem wise for the furtherance of the efficiency and economical administration of the several societies. In view of the evident conviction of a large portion of the churches that the multiplicity of the Congregational Home Societies is not consistent with the greatest economy and efficiency, the Commission on Missions shall examine present conditions and shall recommend to the National Council such simplification or consolidation as shall seem expedient.

4. *Expenses.* The members of the Commission on Missions shall serve without salary The necessary expenses of the Commission shall be paid from the treasury of the National Council, and said Council may limit the amount of expense which may be incurred in any year. All bills for payment shall be certified by the chairman of the Commission.

XII. — The Corporation for the National Council

1. The corporate members of the corporation shall consist of fifteen persons, elected by the Council at stated meetings, and of the Moderator and Secretary associated *ex officiis* with them.

2. The terms for which corporate members are elected shall be six years.

3. The corporate members elected at the meeting of 1910 are divided into two classes of eight and seven respectively. The successors of the class of eight shall be chosen at the meeting of 1913 and of the class of seven at the meeting of 1915. Those so elected shall hold office until their successors are duly elected.

4. The corporation shall have a treasurer. He shall administer his office as the by-laws of the corporation may provide.

5. The corporation shall receive and hold all property, real and personal, of the Council, and all property, real and personal, which may be conveyed to it in trust, or otherwise, for the benefit of Congregational churches or of any Congregational church; and acting for the Council between the meetings of the Council in all business matters not otherwise delegated or reserved, shall do such acts and discharge such trusts as properly belong to such a corporation and are in conformity to the constitution, rules, and instructions of the Council.

6. The corporation may adopt for its government and the management of its affairs standing by-laws and rules not inconsistent with its charter nor with the constitution, by-laws, and rules of the Council.

7. The corporation shall make such reports to the Council as the Council may require.

XIII. — Devotional and Other Services

1. In the sessions of the National Council, half an hour every morning shall be given to devotional services, and the daily sessions shall be opened with prayer and closed with prayer or singing. The evening sessions shall ordinarily be

given to meetings of a specially religious rather than of a business character.

2. The Council will seek to promote in its sessions a distinctly spiritual uplift, and to this end will arrange programs for the presentation of messages for the general public attending such gatherings. But the first concern of the Council shall be the transaction of the business of the denomination so far as that shall be intrusted to it by the churches; and the Council will meet in separate or executive session during the delivery of addresses whenever the necessity of the business of the Council may appear to require it.

XIV. — Time Limitation

No person shall occupy more than half an hour in reading any paper or report, and no speaker upon any motion or resolution, or upon any paper read, shall occupy more than ten minutes, without the unanimous consent of the Council.

In case of discussion approaching the time limit set for it, the Moderator may announce the limitation of speeches to less than ten minutes, subject to the approval of the Council.

XV. — The Printing of Reports

Such reports from commissions and statements from societies or theological seminaries as may be furnished to the Secretary seasonably in advance of the meeting may be printed at the discretion of the Executive Committee, and sent to the members elect, together with the program prepared. Not more than ten minutes shall be given to the presentation of any such report.

XVI. — The Publication of Statistics

The Council will continue to make an annual compilation of statistics of the churches, and a list of such ministers as are reported by the several state organizations. The Secretary is directed to present at each stated meeting comprehensive and comparative summaries for the two years preceding.

XVII. — Fellowship with Other Bodies

The Council, as occasion may arise, will hold communication with the general Congregational bodies of other lands, and with the general ecclesiastical organizations of other churches of evangelical faith in our own land, by delegates appointed by the Council or by the Executive Committee.

XVIII. — Temporary Substitution

A duly enrolled delegate may deputize any alternate duly appointed by the body appointing the delegate to act for him at any session of the Council by special designation applicable to the session in question.

MINUTES

The sixteenth meeting of the National Council of the Congregational Churches of the United States convened in Center Congregational Church, New Haven, Connecticut, at 2 o'clock, October 20, 1915, with the retiring Moderator, Rev. Charles R. Brown, in the chair.

Rev. Frank G. Smith of Missouri and Rev. Walter H. Rollins of Kansas conducted a devotional service.

Hon. Henry M. Beardsley of Missouri was elected Moderator, Rev. William Horace Day of California First Assistant Moderator, and Rev. Alfred Lawless of Louisiana Second Assistant Moderator.

On report of the Nominating Committee the following appointments were made:

Business Committee

Rev. Carl S. Patton, Columbus, Ohio.
Prof. E. C. Norton, California.
Rev. Hugh E. Brown, Washington.
Rev. Charles H. Myers, Tennessee.
Mr. Marquis Eaton, Illinois.
Rev. Watson L. Phillips, Connecticut.
Mr. W. J. Van Patten, Vermont.
Rev. Charles N. Thorp, Minnesota.
Mr. Henry T. Richardson, Massachusetts.

Committee on Credentials

Rev. Harry E. Peabody, Illinois.
Rev. Hubert C. Herring, Massachusetts.
Mr. Edward C. Plummer, Maine.
Rev. William W. Ranney, Colorado.
Hon. Herbert Knox Smith, Connecticut.

Committee on Greetings

Rev. Washington Gladden, Ohio.
Hon. Thomas C. MacMillan, Illinois.
Rev. Nehemiah Boynton, New York.

Assistants to the Secretary

Rev. Oscar Eugene Harris, Ohio.
Rev. Frederick D. Thayer, Massachusetts.
Rev. Clifford N. Hand, California.

On recommendation of the Secretary —

Voted: That the provisional docket contained in the printed program be approved as indicating the general order of the Council's business, action in modification of the same, or in fixing specific hours for reports or business, to be taken on recommendation of the Business Committee.

Communications were received and referred as follows:

On Greetings to Veteran Ministers — Greetings Committee.

From Federal Council of the Churches of Christ in America — Nominating Committee.

Invitation of Los Angeles Association to the National Council — Business Committee.

From the Congregational Union of Canada — Greetings Committee.

From the Congregational Union of Australia — Greetings Committee.

Concerning Approval of Evangelists — Commission on Evangelism.

Japanese Congregational Churches and Missions on the Pacific Coast — Greetings Committee.

Greetings from South India United Church — Greetings Committee.

Memorial from Illinois Conference — Special Committee composed of Messrs. John P. Sanderson, Henry T. Snell, J. Edgar Park, Charles S. Nash, T. M. Bates, Charles E. Jefferson and E. L. Heermance.

On recommendation of the Secretary:

Voted: That the Program Committee be authorized at its discretion to arrange for the presentation of important matters relating to reports of Commissions, such presentation to be confined within briefest practi-

cable limits and in no case to exceed thirty minutes inclusive of the time required for the report itself.

That all speakers presenting reports or conducting devotional services be requested to observe with accuracy the time limit fixed by the program committee, or ordered by the Council, and that the Secretary be instructed to arrange that each one be notified of the expiration of the period assigned him.

That the door-keepers be directed to close the doors at 9:10 each morning and admit no one thereafter until the end of the devotional period.

That the floor of the church be reserved for delegates, honorary delegates, corresponding members and speakers. If there proves to be space remaining the Credentials Committee is instructed at its discretion to arrange that officers and directors of missionary organizations, etc., be admitted. All persons will be expected to assist the door-keepers in the discharge of their duties by display of badge or other form of credentials.

The Treasurer of the National Council made a report covering receipts and expenditures for 1913 and 1914: (See page 257).

The report of the Corporation for the National Council was presented by Hon. John H. Perry of Connecticut, approved and ordered filed. (See page 240.)

Thursday, October 21st.

Devotional service at 9:00 A.M. was conducted by President John M. Thomas of Middlebury College.

Moderator H. M. Beardsley called the Council to order in business session at 9:30.

Rev. Charles F. Carter of Connecticut presented the report of the Executive Committee with comments on its principal features. Approved and ordered filed. (See page 223.)

Recommendations of the Committee were adopted as follows:

1. That the action of the Executive Committee in placing the accounting of the Council on the basis of the calendar year be approved.

2. That the churches be asked to make an annual per capita contribution of four cents per year on the basis of gross mem-

bership during the next two years for the support of the Council's work.

3. That the Commissions of the Council other than those required by the Constitution and By-Laws be six in number for the coming biennium, viz.: Evangelism; Social Service; Religious Education; Comity, Federation, and Unity; Temperance and Public Worship; that each of these Commissions consist of seven persons; that the functions assigned to the Commission on Bible Cause be given to the Executive Committee, and those hitherto assigned to the Commission on the Welfare of Enlisted Men be given to the Commission on Social Service.

4. That the Executive Committee be directed to inquire as to the possibility of meeting in part the expenses of delegates to the National Council and to report at the next Council meeting.

5. That the Committee on Credentials be instructed to divide delegates unclassified as to term of service on an alphabetical plan so as to secure a number substantially the same in the two and four year classes.

6. That the Executive Committee be instructed to enter into correspondence with state officers in states having a double organization in the effort to secure uniformity of nomenclature.

7. That the annual sum of $749 apportioned the Congregational churches for maintenance of the Federal Council of the Churches of Christ in America be paid from the Treasury of the National Council for the coming biennium.

8. That all churches of our fellowship be urged to make provision for a suitable observance of the four hundredth anniversary of the Protestant Reformation, October 31, 1917, and that the Commission on Religious and Moral Education be instructed to aid them as it may find feasible.

9. That state conferences and home missionary organizations be urged to continue their efforts to guard church property from alienation, and that the Congregational Home Missionary Society be asked to consider afresh whether arrangements cannot be made by which sums paid from its treasury in aid of a church shall be returned to denominational uses from the proceeds of the property of that church if it becomes extinct or changes its denominational relationship.

10. That Conferences and Associations be urged to use all possible diligence in securing the attendance of representatives at meetings of the National Council.

11. That the Executive Committee be instructed to proceed with arrangements for a suitable celebration of the Tercentenary of the landing at Plymouth Rock.

On recommendation of the Business Committee:

Voted: That Council Commissions be allowed time for presentation of special matters connected with their reports as follows:

Corporation	10 minutes
Public Worship	10 "
Religious Welfare of Men Under the Flag	10 "
Bible Cause	30 "
Social Service	30 "
Religious and Moral Education	30 "
Evangelism	30 "
Comity, Federation and Unity	30 "
Temperance	10 "

The Treasurer of the National Council, Rev. Joel S. Ives of Connecticut, reported receipts and expenditures from January 1, 1915, to September 30, 1915, as follows:

RECEIPTS

Balance Jan. 1, 1915	$ 3612.70
Received from per Capita dues	23,953.91
Miscellaneous	1142.38
	$28,708.99

EXPENDITURES

Issuing Year Book	$ 5751.99
Salaries of Secretaries	6000.00
Clerical Labor	2492.50
Travel, Printing, Rent and Miscellaneous	6493.79
Balance on hand Sept. 30, 1915	7970.71
	$28,708.99

On report of the Nominating Committee the following persons were elected to the positions named:

Secretary of the National Council — Rev. Hubert C. Herring of Massachusetts. Members of the Executive Committee for

a term of six years: Mr. Herbert J. Brown of Maine; Mr. O. J. Hill of Missouri; Mr. D. M. Ferry, Jr., of Michigan. Commission on Missions for four years: Mr. Arthur L. Shipman of Connecticut; Mr. Burton Payne Gray of Massachusetts; Mr. David P. Jones of Minnesota; Rev. Henry C. King of Ohio; Mr. Roger Leavitt of Iowa; Rev. Albert P. Fitch of Massachusetts; Rev. Lewis T. Reed of New York. For two years to fill vacancies: Mr. H. W. Darling of Kansas; Rev. Archibald Hadden of Michigan; Mr. Frank Kimball of Illinois.

> On the Nomination of the Societies for four years: A. B. C. F. M., — Rev. Edward M. Noyes of Massachusetts; C. E. S., — Rev. William R. Campbell of Massachusetts; C. B. M. R., — Mr. Dyer B. Holmes of New York; Woman's Boards of Missions — Miss Sarah Louise Day of Massachusetts.

An addition to the By-Laws to be known as Number 18, proposed the previous day by Hon. John H. Perry, was adopted as follows:

> "A duly enrolled delegate may deputize any alternate duly appointed by the body appointing the delegate to act for him at any session of the Council by special designation applicable to the session in question."

Rev. Clarence F. Swift presented the report of the Commission on Evangelism which was approved and ordered filed. (See page 280). The following recommendations were adopted:

> "That we urge upon our Conferences the appointment of a strong Committee on Evangelism in every state where such a Committee does not now exist for careful attention to the work of evangelism especially among smaller churches.
>
> "That in line with the endeavor of the Commission on Evangelism of the Federal Council of the Churches of Christ to secure a higher standard for evangelistic workers the Commission on Evangelism be instructed to take under careful consideration the character and fitness of men in our denomination who desire to

serve the Kingdom of God as evangelists, seeking always the co-operation of the local body in which the ministerial standing of such evangelistic worker is vested."

Friday, October 22nd — The devotional service was conducted by President John M. Thomas of Middlebury College.

Council called to order at 9:30 by Moderator Beardsley.

On report of the Greetings Committee the following communication was approved:

Rev. Edward Robie, D.D., Greenland, N. H.

The National Council of the Congregational Churches of the United States assembled in New Haven, Connecticut, October 22, 1915, sends this fraternal greeting in gratitude for the sixty-three years during which you have been enabled by the bounty and grace of our Heavenly Father to continue the work of the ministry of Jesus Christ in the parish which still rejoices to hear from your lips the message of redeeming love and to receive at your hands the emblems of the sacrificial death of our Lord.

We rejoice in your life-long fidelity to the Gospel and Kingdom of Christ. We find strength in your faith and love. In your person we greet the company of over two hundred of our number who for more than fifty years have lived and witnessed for their Divine Master in the Christian Ministry.

We pray that the abiding comfort and power of the Spirit of all grace may be with you and with them. For all at evening time may it be light.

Also the following:

The National Council of the Congregational Churches of the October United States assembled at New Haven, Connecticut, 20, 1915, send greetings to the South India United Church with gratitude for the fraternal spirit which has prompted the sending of Rev. J. S. Chandler as its delegate. The prayers of the Council are with you as you labor for the building of God's Kingdom in India. We look forward with confidence to the success which shall crown your efforts through Him "who is able to subdue all things unto himself."

Also the following:

> *Voted:* That the thanks of the Council be extended to the delegates of the Canada Congregational Union for their presence and their message of fraternal affection. We congratulate them upon the notable achievement in Christian Unity so near consummation in their nation. We extend through them our heartfelt sympathy to our fellow Congregationalists in Canada and in all portions of the British Empire. As they bear the burden of the horror and sorrow of war we join them in fervent prayer to the All Holy God that hatred may cease; that righteousness may prevail; that the issue of strife may be freedom and fraternity and a lasting peace.

On behalf of the delegates from the Canada Congregational Union, Rev. Hugh Pedley, Rev. Henry A. Kilbourne, Rev. A. H. Carson and Rev. J. P. Daley, an address of greeting was made by the first named.

On report of the Credentials Committee the following principles relating to the constitution of the roll of delegates were approved:

1. If more delegates are appointed by any constituent body than it is entitled to they shall be enrolled in the order of presentation of their credentials up to the limit fixed by the Constitution.
2. The fact of holding office in one of our National Societies, or being appointed by such society, does not constitute any person a delegate, nor an honorary member.
3. Regularly elected delegates who are non-resident at the time of their election are to be seated as delegates.

The report of the Commission on Religious and Moral Education was presented by Rev. Oscar C. Helming of Illinois, approved and ordered filed: (See page 376.)

The report of the Commission on Bible Cause was presented, approved and ordered filed: (See page 367.)

Rev. William I. Haven, Corresponding Secretary for the

American Bible Society, was introduced and presented the interests of said Society.

Voted: That the centennial offering to the American Bible Society should not lessen or take the place of offerings to the State Bible Society where such exists.

Saturday, October 23rd.

Devotional service conducted by President John M. Thomas of Middlebury College.

Council called to order by Moderator Henry M. Beardsley at 9:30.

On report of the Business Committee:

Voted: That the action of the Council making the report of the Commission on Missions the order of business for 9:30 Saturday morning be reconsidered and that the following order be substituted:

Thirty minutes for the presentation of invitations for the next meeting of the National Council from Los Angeles and Chicago, after which the report of the Commission on Missions shall be heard.

At the close of the presentation of invitations a vote was taken resulting in 255 for Los Angeles and 195 for Chicago. Upon motion by Rev. W. E. Barton of Illinois the vote was made unanimous.

The report of the Commission on Missions concerning readjustment of missionary organizations was then presented by Rev. Henry C. King of Ohio, additional explanatory remarks being made by Rev. Donald J. Cowling of Minnesota, Dr. Lucien C. Warner of New York and Rev. Hubert C. Herring of Massachusetts.

Voted: That speakers be limited to five minutes and that each speaker be asked to take the platform.

Voted: That the report be received and that the Council now proceed to consider and vote upon the report, and that consideration and action be by such sections or paragraphs as may be suggested by the Commission. After extended discussion the report was accepted and adopted with the following amendments:

Page 2, line 3 — Add "no director shall be eligible for re-election after the expiration of the six years period until two years have elapsed."

Page 2, line 8 — Add "the Nominating Committee of the National Council shall serve as Nominating Committee of the American Missionary Association."

Page 2 A. M. A. end of paragraph 1 — Add "no member of the Executive Committee shall be eligible for reëlection after the expiration of the six year period until two years have elapsed."

Page 3, Church Extension Boards, after words "shall be made," line 22 — Add "no director shall be eligible for reëlection after the expiration of the six years period until two years have elapsed."

Page 3, line 22 — Strike out words "for a six year term."

Page 6, Religious Education Board, end of paragraph 4 — Add "No director shall be eligible for reëlection at the expiration of the six year period until two years have elapsed."

Voted: That the appreciation and gratitude of the Council be expressed to the Commission on Missions for the work so thoroughly done. (See page 259 for report as amended.)

Monday, October 25th.

Devotional service led by Rev. Raymond C. Brooks of California.

Council called to order by Moderator Henry M. Beardsley at 9:30.

On report of the Nominating Committee:

Voted: That the resignation of Rev. Lewis T. Reed of New York from the Commission on Missions be accepted and Rev. Charles S. Mills of New Jersey be elected in his place.

On report of the Nominating Committee the following appointments were made:

Commission on Evangelism

Rev. Ozora S. Davis of Illinois; Rev. Hugh E. Brown of Washington; Rev. E. Bourner Allen of Ohio; Rev. A. Z. Conrad

of Massachusetts; Rev. Paul Moody of Vermont; Mr. Fred B. Smith of New York; Mr. William E. Sweet of Colorado.

Commission on Social Service

Rev. Charles R. Brown of Connecticut; Prof. Fred B. Hill of Minnesota; Rev. A. E. Holt of Kansas; Rev. Hastings H. Hart of New York; Rev. A. W. Palmer of California; Mr. John G. Jennings of Ohio; Mr. J. E. Annis of Tennessee.

Commission on Moral and Religious Education

Rev. B. S. Winchester of Connecticut; Rev. Oscar C. Helming of Illinois; Prof. Laura H. Wild of Ohio; Rev. Noble S. Elderkin of Kansas; Rev. Henry K. Booth of California; Prof. Luther A. Weigle of Minnesota; Mr. Norton M. Little of Washington, D. C.

Commission on Comity Federation and Unity

Rev. Raymond Calkins of Massachusetts; Prof. L. F. Anderson of Washington; Rev. F. Q. Blanchard of Ohio; Rev. Newman Smyth of Connecticut; Rev. Nehemiah Boynton of New York; President E. Lyman Hood of Georgia; Prof. Williston Walker of Connecticut.

Commission on Temperance

Rev. Clarence A. Vincent, District of Columbia; Mr. William Shaw of Massachusetts; Rev. H. H. Proctor of Georgia; Mr. Arthur B. Farwell of Illinois; Rev. Clifford H. Smith of Vermont; Rev. George A. Brock of New York; Mr. James Schermerhorn of Michigan.

Commission on Public Worship

Rev. Charles H. Richards of New York; Rev. Lucius H. Thayer of New Hampshire; Rev. Edward I. Bosworth of Ohio; Rev. John W. Buck of California; Rev. Waldo S. Pratt of Connecticut; Prof. W. Douglass Mackenzie of Connecticut.

Members of the Corporation for the National Council

Hon. Epaphroditus Peck of Connecticut; Mr. Edward M. Bassett of New York; Mr. Frank G. Harwood of Wisconsin; Mr. E. K. Warren of Michigan; Mr. William W. Catlin of

Connecticut; Mr. George L. Dunham of Vermont; Mr. J. Converse Gray of Massachusetts.

Delegates to the Federal Council

Mr. Henry M. Beardsley of Missouri; Rev. Hubert C. Herring of Massachusetts; Mr. Charles F. Amidon of North Dakota; President Stephen B. L. Penrose of Washington; Rev. Jason N. Pierce of Massachusetts; Rev. F. L. Fagley of Ohio; Rev. Naboth Osborne of Iowa; Rev. Frank K. Sanders of New York; Rev. F. T. Rouse of Nebraska; Rev. Harry Blunt of Minnesota; President H. K. Warren of So. Dakota; Judge Orrin N. Carter of Illinois; President John M. Thomas of Vermont; Rev. S. H. Goodwin of Utah; Rev. G. J. Powell of Montana; Rev. James E. Pershing of Oklahoma; Mr. I. H. Morse of California; Rev. G. Glenn Atkins of Rhode Island; Rev. George Eaves of Alabama.

A resolution on Peace and Preparedness presented by Rev. Charles E. Jefferson of New York was read by Moderator H. M. Beardsley, who after calling Prof. Williston Walker to the chair, presented an amendment. The resolution and amendment were referred to the Business Committee.

The report of the Commission on Comity, Federation and Unity was presented by Rev. Raymond Calkins of Massachusetts, approved and ordered filed. (See page 319.)

The following resolutions submitted by the Commission were adopted:

1. Realizing that at this critical hour of history the Church sees as never before the necessity of magnifying the essential oneness of all Christian communions and of defining the basis of common service, we would express our earnest approval of the purpose to convene the proposed World Conference on Faith and Order as soon as existing conditions permit.

2. Furthermore we would cordially respond to the call of the Advisory Committee of the World Conference for a preliminary conference of representatives of the Churches of North America to be held during the first week of January next, for the purpose of taking

counsel together how preparations may best be made at home for this future and greater work of faith of the Chruch of God in all lands; and we authorize the Commission on Unity to represent our churches at this conference.

3. In the particular conference which has been happily entered upon between our Commission on Unity and the similar Commission of the Protestant Episcopal Church, with regard to the Lenox, Mass., proposals, we authorize our Commission to express to them our earnest desire and prayer that with conservation of the principles, both theirs and ours, the spiritual values of which have been proved in history, some orderly means may be found possible for a closer affiliation of our respective ministries in work and worship.

The committee on Memorials of Illinois Conference presented the following report which was approved and its recommendations adopted. (See page 372.)

Your Committee on Memorials have had placed in their hands for their consideration two memorials from the Illinois Conference.

The memorial designated A has reference to ministerial standing and character and has regard to the present inadequate definition of the status of ministers from whom fellowship has been withdrawn by district associations. Your Committee are in entire accord with the purport of this report and the intent of its resolution and submit the following preamble and resolution, and recommend that they be affirmed by this Council.

"*Whereas*, The National Council has affirmed that the ministerial standing of an ordained man is completed and constituted only by membership in a District Association, or State Conference, and is sustained by the maintenance of such membership.

It is therefore voted, that the loss of such membership for good and sufficient cause is the loss of ministerial standing; that no further action, such as technical deposition, is required for terminating a man's ministerial character, and that

one who has thus lost ministerial standing and character should no longer be recognized as a minister or employed by our churches, and his name shall not appear in the Year Book."

As germane to the foregoing and as an essential corollary your Committee also recommend the adoption of the following resolution:

> "That a minister who has been suspended from membership in a District Association, or State Conference, should not be permitted to exercise the functions of the ministry during the period of his suspension."

The second memorial referred to your Committee, designated B, pertains to the diversified character of our denominational religious publications, weekly and monthly, and the need of a more general distribution of such journals, and recommends, if practicable, the unification of these interests so as better to conserve the growing demands of our denominational and religious life.

Your Committee regards the memorial as of large and vital importance, but the determination of a definite program involves so many questions of practicability and detail requiring most careful deliberation upon all the questions and interests involved that they unite in the recommendation that this Memorial be referred to the Executive Committee of the National Council for their early and earnest consideration.

The Business Committee announced special sessions of the Council at five o'clock P.M. Monday and another at five o'clock P.M. Tuesday.

The report of the Commission on Social Service was presented, approved and ordered filed. (See page 284.) The following resolutions submitted by the Commission were adopted:

1. That the special program and objective of the Social Service Commission be given wider publicity and a larger place in our denominational program.
2. That the activities of this Commission as outlined in this report be continued, and that our churches in their local work, as well as their fellow-

ship, be more completely enlisted in the effort to make the program for social reconstruction effective.

3. That the churches adopt the minimum program as outlined in report:

1. Men's Work.
2. Social Service.
3. Industry.
4. Organized Charity.
5. Country Church.
6. Social Purity.

4. That special emphasis be placed on the rural church — 1. Through the Agricultural Colleges. 2. Through State and local Conferences and Associations.

A special session for the consideration of the Peace Resolution and amendment was called to order by Moderator Beardsley at 5:15 Monday. After prolonged discussion —

Voted: That the entire matter be referred to a special committee to report at a time to be designated by the Business Committee. The Moderator appointed the following committee: Chairman, Rev. Charles F. Carter of Connecticut; Rev. G. Glenn Atkins of Rhode Island; Rev. Stephen B. J. Penrose of Washington; Rev. A. H. Armstrong of Missouri; Mr. James Lyman of Illinois.

Tuesday, October 26th.

A special session was called to order at 12:15 by Moderator Beardsley.

A resolution concerning Armenian atrocities submitted by Rev. J. L. Barton of Massachusetts was adopted and as later amended is as follows:

The National Council of Congregational Churches of the United States assembled in New Haven, Connecticut, profoundly moved by the unquestioned evidence of unprecedented atrocities committed on the non-Mohammedan population of Turkey, by order of the central government raises its voice in protest and urges upon the President of the United States to do all in his power to save the remnant of those stricken races and to secure in this endeavor the coöperation of all neutral nations, and the allies of Turkey.

On motion of Rev. Clifford N. Hand of California,

Voted: That the Executive Committee be directed to make careful inquiry as to the advisability of changing the time of the regular Council meeting from October to May, in order that said meeting may more closely follow the close of the Council's fiscal year.

The following amendment to the By-Laws, notice of the introduction of which had been given by Rev. W. E. Barton of Illinois on the previous day, was adopted:

To amend Article VII, Section 3, by adding at the end the following words — "members of the Nominating Committee who have served for a full term shall not be eligible for reëlection until after an interval of two years."

Voted: That this Council recommends to ordaining councils and local associations a policy which declines to ordain to our ministry men without regular theological training before the successful completion of three years of field study under the auspices of a State Conference Committee regularly appointed for that purpose, or in correspondence courses with a theological seminary of recognized standing.

Special session convened in Woolsey Hall at 4:50 P.M., Tuesday, October 24, Moderator Beardsley presiding. Rev. Charles F. Carter of Connecticut, Chairman of the special committee on Peace Resolutions, presented a report based upon the resolution of Rev. Charles E. Jefferson and the amendment by Mr. H. M. Beardsley. This resolution was verbally amended by the Council and adopted in the following form:

Whereas, the war now desolating Europe deeply concerns Christian people everywhere and has laid bare the fallacies in the policy of armed peace and has demonstrated the futility of armaments as a guarantee of international security and justice, and

Whereas, we believe that God through this conflict is revealing the essential need of world-wide brotherhood and that no just and effective program for permanent peace can be

made, except in the spirit of the teachings of Jesus Christ, therefore,

Be it resolved, that, recognizing the weighty responsibility resting upon the President of the United States and commending the wisdom and strength he has shown, we appeal to him and to the members of Congress highly to cherish, in all their deliberations, the time-honored position of this nation as an advocate of peace and to take no steps toward increased armament not necessitated by grave considerations of national defence. We urge them to bend the energy of our government at this crisis in human history to working out, in coöperation with other governments, a plan of international organization that shall render the recurrence of the present world tragedy impossible. We trust that nothing may be done which shall hereafter hinder the Republic in any office of leadership or mediation to which in the providence of God she may be called.

Be it further resolved, that we direct the Executive Committee of this Council to co-operate with the Federal Council of the Churches of Christ in America, the Church Peace Union, and with other Christian bodies of our own and foreign countries, in seeking to spread this sentiment in preparation for the new era of fellowship and to secure such action by our government and by other governments of the world as shall bring about enduring peace, international good-will and the resort to reason and justice in a court of final appeal.

The following amendment to the By-Laws was proposed by Rev. John P. Sanderson of Illinois and referred to the Executive Committee:

> Nominations for the Executive Committee of the Council, the Boards of Directors of the several societies, and all elective officers shall be presented on printed ballots to be distributed to and cast by the members voting. A motion to instruct the casting of a single vote for any nominee shall be in order only upon the setting aside of this rule. Pending the declaration of the result of a ballot the order of the day may proceed.

The Nominating Committee named the following members of a special committee to report on the work of the Board of

Ministerial Relief and the Annuity Fund at the Wednesday session of the Council: Rev. Nehemiah Boynton of New York; Mr. W. W. Mills of Ohio; Mr. H. M. Beardsley of Missouri; Rev. William H. Day of California; Rev. F. E. Emrich of Massachusetts; Rev. E. G. Guthrie of Massachusetts; Rev. Arthur H. Bradford of Vermont.

> *Voted:* That the resolutions on Peace and the Armenian situation be presented to President Wilson by a deputation of six men of which the Moderator shall be chairman.

Wednesday, October 27th.

Devotional service at 9:00 A.M. was led by Rev. Raymond C. Brooks of California.

The Council was called to order at 9:30 by Moderator Beardsley. Prayer by Rev. Nehemiah Boynton of New York.

The Business Committee reported the order of business and announced an extra session of the Council at 12:30.

The Moderator announced his ability to act on deputation appointed to visit the President and on his nomination the following committee was appointed to bear the resolution of the Council concerning Peace and Preparedness to Washington: Rev. Charles F. Carter of Connecticut; Mr. W. W. Mills of Ohio; Rev. C. S. Mills of New Jersey; Mr. D. P. Jones of Minnesota; Mr. Guilford Dudley of New York; Hon. Epaphroditus Peck of Connecticut.

> *Voted:* That Rev. Hubert C. Herring of Massachusetts be added to the Committee.

On report of the Nominating Committee Rev. John J. Walker of Massachusetts was elected Council Treasurer, his duties to begin January 1, 1916.

As member of Commission on Missions to succeed Rev. F. H. Page the Rev. Clarence F. Swift of Massachusetts was elected on nomination of the Congregational Sunday School and Publishing Society.

The Committee on Nomination also presented as an informal nomination the following names, which were approved by the Council:

Directors at large of the Church Extension Boards

Rev. Rockwell H. Potter of Connecticut; Dr. Lucien C. Warner of New York; Mr. W. W. Mills of Ohio; Hon. Alfred Coit of Connecticut; Rev. Wm. Hayes Ward of Maine; Mr. John M. Whiton of New York; Mrs. Harry Ward Hicks of New Jersey; Rev. S. H. Woodrow of Missouri; Rev. A. Eugene Thompson of Kentucky; Rev. J. B. Gonzales of Texas; Rev. Samuel L. Loomis of New Jersey; Rev. F. V. Stevens of So. Dakota; Mr. F. H. Warner of New York; Mr. Arthur F. Whitin of Massachusetts; Rev. W. H. Kephart of New York; Rev. Watson L. Phillips of Connecticut; Prof. Samuel T. Dutton of New York.

From State Administrative Units

Connecticut, Mr. G. M. Carrington; Illinois, Mr. William Spooner; Iowa, Rev. W. J. Minchin; Kansas, Mr. George A. Guild; Maine, Mr. W. L. Bass; Massachusetts, Rev. George L. Cady; Michigan, Rev. Bastian Smits; Minnesota, Mr. A. P. Stacy; Missouri, Mr. Alfred T. Schauffler; Nebraska, Rev. F. T. Rouse; New Hampshire, Rev. L. H. Thayer; New York, Rev. C. S. Small; North California, Rev. R. C. Brooks; Ohio, Mr. T. M. Bates; Rhode Island, Rev. J. E. McConnell; South California, Mr. Fred M. Wilcox; Vermont, Rev. Arthur P. Pratt; Washington, Rev. T. H. Harper; Wisconsin, Hon. C. D. Rosa.

The Nominating Committee presented the following names eligible for future election as Trustees of the Annuity Fund as such may be needed:

Rev. J. T. Stocking, New Jersey; Mr. H. G. Cordley, New Jersey; Mr. W. S. Maddox, New Jersey; Rev. C. H. Wilson, New Jersey; Mr. C. C. West, New Jersey; Rev. C. S. Mills, New Jersey; Rev. S. L. Loomis, New Jersey; Mr. John M. Whiton, New Jersey; Mr. F. B. Lovejoy, New Jersey; Mr. C. W. Anderson, New Jersey; Mr. Theo. Dorman, New Jersey; Mr. J. F. Cowperwaite, New Jersey; Rev. O. E. Maurer, Connecticut; Rev. L. F. Berry, Connecticut; Mr. D. B. Holmes, New York; Mr. Roderick Dorman, New Jersey; Mr. E. M. Bassett, New York; Mr. George Lum, New Jersey; Mr. O. S.

Goodrich, New Jersey; Rev. H. A. Stimson, New York; Rev. F. J. Goodwin, Connecticut; Mr. C. S. Noyes, New Jersey; Dr. L. C. Warner, New York; Rev. R. H. Ferris, New Jersey; Rev. H. J. Chidley, Massachusetts; Mr. B. H. Fancher, New York.

Voted: That the report of the Nominating Committee for Directors of Religious Education Boards be recommitted to the Nominating Committee for reconsideration to provide for more widely distributed membership.

Voted: That the authority given by the Council at Kansas City in 1913 to the Commission on Social Service regarding the appointment and salary of a Secretary to the Commission be continued till the meeting of the Council in 1917; and

That at that Council this Secretary, if the Council shall then decide to continue the office, shall be elected by the Council on nomination of the Nominating Committee.

The Executive Committee presented the following resolution which was adopted:

In view of the retirement of Rev. Joel S. Ives, from the treasurership at the close of the present fiscal year, that the Council recognize the fidelity and efficiency with which he has discharged the duties of his office for the past eight years and the keen interest he has shown in the welfare of our churches; and the Council extends to him hearty assurance of fraternal affection and esteem.

The Executive Committee also presented the following resolutions which were adopted:

That the Council heartily approves the extension of the work of the Congregational Board of Pastoral Supply already being made in New England; that the Executive Committee be directed to investigate the conditions for establishing similar agencies throughout the country.

That in recognition of the increased number of women engaged as parish workers, the names and locations of all salaried parish workers in our churches be inserted in a special page of the Year Book.

Voted: That ten minutes be set apart for informal discussion regarding the time of year in which the Council shall meet in 1917, and that the matter be referred to the Executive Committee with power.

Rev. Raymond Calkins of Massachusetts moved that the time of the Los Angeles meeting be referred to the State Conferences for decision.

Rev. Frank Dyer of Washington moved an amendment that informal expression by vote be taken. Motion as amended carried.

An informal vote showed a preponderance in favor of meeting in June, 1917.

The Committee on Credentials reported the total number of possible delegates 711; total number of delegates elected 619; total number of delegates present 552. (See Roll of Delegates, pages 56–70.)

On recommendation of the Committee —

Voted: That as to delegates the length of whose term is undesignated, those whose names occur in the earlier part of the alphabet down to and including the name of Stephen Knight, be assigned to serve for four years, and those after that name be assigned to serve for two years.

Notice was given of a proposal to amend the Constitution, Article III, paragraph C, by adding at the end the following words: "The president, or acting president, of each of the Societies, Boards and Associations named in the opening clauses of Article X of the By-Laws of said Council, to wit, in lines 4–15 thereof, inclusive, shall also be members ex officiis of the Council. Alternates for such officers as such members may in each case be chosen by the respective Boards of Directors of said organizations."

The Committee on Greetings reported the following telegram and response:

"Los Angeles, Calif., October 21, 1915.

The National Council of Congregational Churches of the U.S., New Haven, Conn.

"The Japanese Congregational Churches and missions on the Pacific coast send sincere greetings to the National Council of Congregational Churches of the United States and pray that the God of all nations and races of mankind may richly bless you and give you a new vision for the new world just being brought forth through the present conflict and may the spirit of Christ inspire you to face a special task of leadership in bringing the Kingdom of God upon the earth."

"The Japanese Congregational Churches and Missions on the Pacific Coast.

"The National Council of Congregational Churches responds to the cordial greetings of the Japanese Congregational Churches and missions with a hearty Amen. We can wish for ourselves nothing better than your prayer would bring us. May the new vision, to which you point us, always grow brighter before the eyes of our own people and upon that special task to which you summon us. May America and Japan always be found working side by side under the glorious leadership of Jesus Christ."

The Commission on Missions presented a report on the general field of duties which was approved and ordered filed. (See page 259.) The following recommendations were offered and adopted.

1. That the Commission on Missions be instructed to prepare a plan for commemorating the three hundredth anniversary of the landing of the Pilgrims by means of some notable effort in furtherance of our denominational missionary undertakings, to take such preliminary steps as may be needful and which do not commit the Council to major features of the plan to be proposed and to submit the whole matter at the 1917 meeting of the Council.

2. That the Commission on Missions be instructed to carry forward the Apportionment Plan along the general lines indicated in its report.

3. That State Apportionment Committees be urged to use all possible diligence to bring the groups of churches served by them to the adoption of the standard proposed by the national Commission and to lift their giving to the amounts named in the schedules.

The Commission understands that in many cases the goal will be reached by gradual stages but believes that the ultimate amount of the Apportionment is well within the range of Congregational benevolence.

4. That the plan of an Every Church Visitation in the interest of Fellowship, Evangelism and Missions be approved, that state organizations be urged to carry out the plan within their respective bounds and that the Commission on Missions be instructed to render all possible aid by the use of printed matter and otherwise in promoting the undertaking.

5. That representatives of the Boards on the Commission be divided by assigning to the two year class a suitable number of those whose names begin with the earlier letters of the alphabet, the remainder being assigned to the four year class. Under this arrangement the terms of the following members of the Commission as a whole expire with this session: Messrs. Bassett, Butler, Jones, King, Leavitt, Prentice, Campbell, Noyes, Page and Miss Day.

6. That the Executive Committee and the Commission on Missions be instructed to confer as to the possibility of maintaining an Apportionment Secretary and if the way be open to join in selecting such an official to serve under the general direction of the Commission on Missions and its Secretary.

On recommendation of the Commission on the Welfare of Men Under the Flag the following was adopted:

> Recognizing the value to the churches of the United States of the reports of religious bodies, statistical and descriptive, issued by the Bureau of the Census, the National Council of Congregational Churches now in session desires to express its gratification that another Census of Religious Bodies is to be taken during the year 1916, and to assure the Director of Census that the churches here represented, as well as the offi-

cers of this Council, stand ready to assist the Bureau of the Census in all practicable ways in the work of taking the Census.

On recommendation of the Board of Ministerial Relief the following changes, of which notice was given the previous day, were made in the By-Laws, viz.: The omission in Article X Preamble the words "and the Congregational Board of Ministerial Relief." And in Article X, Section 2, paragraph B, the words "and the Board of Ministerial Belief."

Hon. Epaphroditus Peck of Connecticut gave notice of intention to move at the next meeting of the Council an amendment to the Constitution changing Article III by striking out Section 4 and changing Sections 1 and 2 so as to read:

1. At each stated meeting of the Council there shall be chosen a Moderator of the National Council and a first and second Assistant Moderator, who shall hold office from the close of the meeting at which they are elected until the close of the next stated meeting, and until their successors have been elected and have accepted.

2. The Moderator shall preside at the stated meeting of the Council following that at which he is elected and may deliver an address on a subject of his own selection.

Rev. Williston Walker, Connecticut, Chairman of the Nominating Committee, presented the following list of Directors for the Religious Education Boards. Voted, to approve and commend same to these Boards:

Rev. Clarence F. Swift, Fall River, Mass.
Rev. S. A. Norton, Woburn, Mass.
Mr. J. Converse Gray, 44 Ivy St., Boston, Mass.
Rev. Orville A. Petty, New Haven, Conn.
Mr. Thomas Weston, Jr., 405 Sears Bldg., Boston, Mass.
Mr. Nathan B. Day, 24 Milk St., Boston, Mass.
Rev. Marion L. Burton, Northampton, Mass.
Rev. Jas. A. Richards, Mt. Vernon Congl. Church, Boston, Mass.
Rev. Charles R. Brown, New Haven, Conn.
Mrs. Hastings H. Hart, White Plains, N. Y.
Prof. Warren J. Moulton, Bangor, Maine.
Mr. Joseph J. Tillinghast, Brush Hill Road, Milton, Mass.

Prof. W. J. Slocum, Colorado Springs, Colo.
Rev. Henry E. Peabody, Chicago, Ill.
Rev. J. Percival Huget, Detroit, Mich.
Rev. Harris G. Hale, Brookline, Mass.
Rev. Dan F. Bradley, Cleveland, Ohio.
Rev. Wm. T. McElveen, 1610 Hinman Ave., Evanston, Ill.
Mr. George E. Kendall, Cambridge, Mass.
Prof. Frank R. Shipman, Atlanta, Georgia.
Prof. Frank G. Ward, 20 N. Ashland Blvd., Chicago, Ill.
Mr. David Fales, Chicago, Ill.
Prof. Edward P. St. John, Hartford, Conn.
Rev. Edward C. Camp, Watertown, Mass.

The Commission on Temperance submitted its report which was approved and ordered filed. (See page 315.) On its recommendation the following resolutions were adopted:

1. *Whereas* the effects of alcohol are notoriously injurious to all the circles of human life, and

Whereas the exportation of New England rum to the West Coast of Africa carries with it a decivilizing influence and is inconsistent with Christian America, therefore be it

Resolved, That the Council of the Congregational Churches of America hereby registers its protest against this iniquitous traffic and herewith petitions our national government to take such action as will abolish it.

2. *And whereas* eighty per cent of the geographic area of the Unites States in now anti-saloon territory and on January 1st, 1916, more than half of our population will be free from the legalized liquor traffic, therefore

Be it resolved, that we request the Congress of the United States, in harmony with what is now a majority sentiment of the country, immediately to pass a statute prohibiting the beverage liquor traffic in the District of Columbia.

3. *And whereas*, since the adoption by our Kansas City Council in 1913 of a declaration in favor of National Constitutional Prohibition of the liquor traffic, ten states of the Union have enacted state-wide prohibition, and the Sheppard-Hobson Joint Prohibition Resolution received on December 22nd, 1914, a majority of eight votes in our National House of Representatives; therefore

Be it Resolved: That we rejoice in the rapid growth of public sentiment and the harmonious unification of the various temperance organizations in favor of definite legislation for the early and nation-wide abolition of the beverage liquor traffic, and

Be it Further Resolved: That we again appeal to the coming Congress of the United States speedily to submit to the states, and we further request the various state legislations promptly to ratify such a constitutional amendment as was embodied in the last Congress in the provisions of the Sheppard-Hobson Joint Resolution for National Prohibition.

And be it Further Resolved: That the Secretary of this Council be directed to forward a copy of these resolutions to every member of both Houses of the coming Congress of the United States, and that our Temperance Commission be instructed to do everything possible to make our action effective.

At 11 A.M. the Council took up the business of the Congregational Board of Ministerial Relief and Annuity Fund. The reports of the Treasurer and Corresponding Secretary for both funds were submitted and approved. Rev. Harry P. Dewey of Minnesota led the Council in a prayer of thanksgiving for the service of those who after many years of faithful labor have entered into rest.

The special committee appointed to report on the Board of Ministerial Relief and the Annuity Fund presented the following paper which was approved and the resolutions adopted:

> In reviewing the report of the Board of Ministerial Relief and of the Trustees of the Annuity Fund, your Committee find that the total receipts in the biennium for both funds have been more than $163,000, besides $10,000 in subscriptions not yet due. Of this total nearly $122,000 was for Ministerial Relief. We note that the endowment fund increased more than $28,000, a greater number of pensioners being assisted and a larger amount paid them than ever before. While the fund grows steadily it should be very largely and speedily increased to meet the urgent need to keep step with our great sister denominations in their splendid advance in behalf of the veterans of the Cross, and to conform to our own noble traditions and ideals.

We note with special appreciation and approval the successful inauguration of the Annuity Fund as a further measure to guard the minister in his age; that it indicates sound and scientific principles of life insurance, guarding the minister's dues from loss; that it has already met a strong response from the ministers and gives promise of providing in addition to the return from dues paid in, a pension of honor for faithful service — when the churches awake to the opportunity.

In this connection we note that about 270 ministers have now taken certificates of membership and have paid dues of over $32,000, and that nearly one-half of them receive salaries of $1000 or less.

We note also that the effort to secure contributions for this fund has in no wise lessened the interest in the Board of Ministerial Relief.

In view of these facts we recommend the passage of the following resolutions:

1. That it is the conviction of this National Council that the supreme duty of the years in which we approach the Tercentenary of the Landing of the Pilgrims is the securing of a fund of not less than $3,000,000 of which $1,000,000 shall be devoted to Ministerial Relief and $2,000,000 to the Annuity Fund.

2. To this end we request the Board of Ministerial Relief and the Trustees of the Annuity Fund to use all worthy means to hasten the completion of these funds.

3. Further we commend these causes to the special care of the Commission on Missions, requesting them to coöperate with these Boards so to adjust our method of offerings as to provide an adequate hearing for them.

4. Further we urge that particular stress be laid upon lifting the payments from churches and individuals to the Annuity Fund to provide that these shall match in the ratio of four to one the payments from our ministers and give promise that the full pension of $500.00 shall be provided.

(Signed) Nehemiah Boynton
W. W. Mills A. H. Bradford
F. E. Emrich E. G. Guthrie

The following telegram was read by the Moderator:

"Telegram received. The President will be glad to receive your Committee at twelve thirty o'clock, Friday, October 29th, at the White House.

J. P. TUMULTY."

A telegram was received from the Marathi (India) churches and the Secretary instructed to make response. The telegram and response are as follows:

"FERNSTALK (American Board) BOSTON.

Greetings Council Marathi Churches National Council.

NATHOJI"

"(*Moderator National Council of Western India Congregational Churches*)

Accept the grateful thanks of the Council for your greeting and be assured of our earnest prayers for the upbuilding of the Kingdom of God in India.

The following were elected members of the Congregational Board of Ministerial Relief:

To serve two years: Rev. Henry A. Stimson, New York; Rev. Hubert C. Herring, Massachusetts; Mr. Horatio Ford, Ohio; Rev. Frank J. Goodwin, Connecticut; Mr. Dyer B. Holmes, New York.

To serve four years: Rev. Oscar E. Maurer, Connecticut; Mr. Charles C. West, New Jersey; Rev. Jay T. Stocking, New Jersey; Mr. H. G. Cordley, New Jersey; Rev. Williston Walker, Connecticut.

To serve six years: Rev. Louis E. Berry, Connecticut; Rev. Charles S. Mills, New Jersey; Dr. Lucien C. Warner, New York; Mr. B. H. Fancher, New York; Rev. Samuel L. Loomis, New Jersey.

A recess of five minutes was voted.

At 1 o'clock the Council resumed its session and the Committee on Resolutions presented the following report which was adopted:

The Business Committee of the Council recommends the adoption of the following Minutes:

At the conclusion of the sixteenth meeting of the National Council of Congregational Churches of the United States and of the affiliated Missionary and Educational Societies, with the results of months of labor emphasized by the week just passed, we desire to record our expression of appreciation to those to whom our gratitude is due. Their number is legion, there is no beginning and no ending, and no order of precedence is in our minds.

To the hosts and hostesses of New Haven to whose family hearths so many of our delegates have been welcomed; to the Mayor of this municipality and the business men for a welcome both expressed and felt; to the churches of this city and its suburbs, of many names and denominational ties, but one in gracious hospitality and fellowship, led most acceptably by the Center Church and its wise and tireless pastor, the Chairman of the Committee of Arrangements; to Yale University, whose treasures and buildings and hearty welcome have been so freely bestowed upon us, and to the Athletic Association for its courtesies of Saturday last; to the press whose columns have sent round the country the doings of the week; to the Moderator for his businesslike and courteous service in the chair and to his assistants; to the officers of the Council, to Commissions and Committees who have turned night into day for the common good; for wise messages from many men and for an unusually attentive and responsive hearing by those present; to the musicians for the inspiration of their art; to ushers and attendants, to men and women, boys and girls, and to the many unknown to us, whose hands and voices have been lifted for our aid and comfort — with gladness and sincerity we express our thanks.

These numerous and diversified labors have yielded a reward far better than our thanks, the reward of a consciousness, which must be felt, of duty well done, of large-hearted and broad-minded endeavors for

the best interests of this Council, the denomination and the Kingdom, which have produced comfort and happiness for us all, fresh inspiration and vision and progress in the common work.

The Business Committee presented resolutions of the New Haven Committee of Arrangements relative to the furnishing of free entertainment at future meetings of the Council which were referred to the Executive Committee.

On motion of Rev. Carl S. Patton of Ohio it was voted that the minutes of the Council be referred to the Executive Committee for correction and approval.

The Moderator called upon Rev. Rockwell H. Potter of Connecticut to lead the Council in prayer, the Council uniting in the Lord's Prayer. At 1:20 P.M. the Moderator declared the Sixteenth Meeting of the National Council adjourned.

HENRY M. BEARDSLEY, *Moderator*

HUBERT C. HERRING, *Secretary.*

Under instructions of the Council the Executive Committee at a meeting held Nov. 10, 1915, examined and corrected the Minutes of the Council's action and approved them in the form appearing above.

CHARLES F. CARTER, *Chairman*

HUBERT C. HERRING, *Secretary.*

DELEGATES

Members of the Council

Rev. Hubert C. Herring, *Secretary.*
Rev. Joel S. Ives, *Treasurer.*

Alabama.

Congregational Association, Rev. James Brown.
First District Association, Rev. Frank S. Brewer.

General Congregational Conference.

District Associations:
Bear Creek, Rev. C. P. Lunsford.
Fairhope, Rev. S. H. Herbert.
Tallahassee, Rev. E. Lyman Hood.
Troy-Rose Hill, Rev. George Eaves.

Arizona.

Congregational Conference, Dr. C. E. Yount.

California.

Northern California Congregational Conference, Rev. Chas. F. Aked, Rev. W. W. Ferrier.

District Associations:
Bay, Rev. Raymond C. Brooks, Rev. Miles B. Fisher, Mrs. George W. Hinman, Mr. I. H. Morse.
Humboldt, Rev. Leland D. Rathbone.
Sacramento Valley, Mrs. R. C. Brooks, Rev. L. W. Winslow.
Santa Clara, Dr. E. R. Wagner.
San Joaquin Valley, Rev. George W. Hinman
Sonoma, Rev. Bryant C. Preston.
Upper Bay, Rev. H. H. Wikoff.

Southern California Congregational Conference, Mr. Edwin F. Hahn, Rev. E. C. Norton.

District Associations:

Kern, Rev. W. A. Waterman.

Los Angeles, Pres. James A. Blaisdell, Rev. James M. Campbell, Mr. E. P. Clark, Rev. William Horace Day, Rev. George Irving, Rev. George F. Kenngott.

San Bernardino, Prof. C. B. Sumner.

San Diego, Rev. Clifford Nott Hand, Miss Mary Porter.

Colorado.

Congregational Conference, Rev. Robert Allingham.

District Associations:

Arkansas Valley, Rev. J. Arthur Jeffers, Rev. William W. Ranney.

Denver, Rev. F. J. Estabrook, Mr. Stephen Knight, Rev. S. T. McKinney.

Northwestern, Rev. Frank L. Moore.

Western, Mr. J. N. Tromper, Rev. Allen Shaw Bush.

Connecticut.

General Conference, Mr. W. Irving Bullard, Rev. Charles F. Carter, Rev. Edward M. Chapman, Mr. Epaphroditus Peck, Mr. John H. Perry, Rev. William F. Stearns, Prof. Williston Walker.

District Associations:

Central, Rev. Herbert Macy.

Fairfield, Mr. John H. Baird, Dr. S. M. Garlick, Rev. A. W. Gerrie, Rev. E. F. McGregor, Rev. E. N. Packard.

Farmington Valley, Hon. Herbert Knox Smith, Rev. Ernest L. Wismer.

Hartford, Rev. Roscoe Nelson, Mr. Arthur L. Shipman.

Hartford East, Mr. E. L. G. Hohenthal.

Litchfield Northeast, Mr. Elliott B. Bronson.

Litchfield Northwest, Rev. Edwin C. Gillette.

Litchfield South, Rev. George H. Johnson, Rev. Jas. L. R. Wyckoff.

Middlesex, Mr. E. S. Coe, Rev. Franklin Countryman, Rev. Frederick W. Greene.

Naugatuck Valley, Mr. Darragh DeLancey, Rev. Charles A. Dinsmore.

New Haven East, Rev. F. L. Hall.

New Haven West, Mr. George F. Burgess, Rev. Watson L. Phillips, Rev. Frederick A. Sumner.

New London, Judge Alfred Coit, Rev. Dwight C. Stone, Rev. Edward S. Worcester.

Tolland, Rev. D. E. Jones.

Windham, Rev. William S. Beard, Mr. H. C. Lathrop, Rev. Frank D. Sargent.

Florida.

General Congregational Conference, Mr. Edward P. Branch.

District Associations:

East Coast, Rev. L. S. Woodworth.

Pensacola, Rev. Henry T. Sell.

South Florida, Rev. William F. Blackman.

South East Coast, Rev. George B. Spalding.

Shoal River, Rev. George B. Waldron.

Georgia.

Congregational Conference, Mr. J. E. Annise.

District Associations:

Middle Georgia, Rev. G. S. Butler, Rev. W. H. Hopkins.

North Georgia, Rev. Joseph W. Blosser, Rev. Frank E. Jenkins, Rev. Eric B. Sikes.

South Georgia, Rev. John F. Blackburn.

General Congregational Convention, Rev. C. Stephen Haynes.

District Association:

New Atlanta, Rev. H. H. Proctor.

Hawaii.

Hawaiian Evangelical Association, Mr. A. DeWitt Alexander, Rev. J. P. Erdman, Miss Ruth A. Benedict, Mr. Umetaro Okamuro, Rev. R. B. Dodge, Mrs. R. B. Dodge.

Idaho.

Conference, Rev. Walter Herod Ashley, Mrs. S. B. Dudley, Rev. Arthur J. Sullens, Mr. William E. Hawkes.

Illinois.

Congregational Conference, Rev. E. N. Hardy, Rev. J. A. Holmes, Rev. James M. Lewis, Rev. William T. McElveen, Mr. Thomas C. MacMillan, Mr. M. A. Myers.

District Associations:

Aurora, Rev. Thomas E. Nugent, Rev. Alfred E. Randell.

Bureau, Mr. Aaron Dunbar, Rev. J. F. Parsons.

Central, Rev. Charles A. Bruner.

Central East, Mr. Frank F. Butzow, Rev. Frank M. Webster.

Central West, Mr. W. R. Curran, Pres. Thomas McClelland, Rev. J. Merle Stevens.

Chicago, Rev. Benjamin F. Aldrich, Rev. William E. Barton, Mr. I. E. Brown, Mr. Marquis Eaton, Mr. F. L. Joy, Mr. Frank Kimball, Rev. William R. Marshall, Rev. John R. Nichols, Rev. C. A. Osborne, Rev. Harry E. Peabody, Rev. Philip W. Yarrow.

Elgin, Rev. J. W. F. Davies, Rev. C. L. Morgan, Dr. W. G. Willard.

Fox River, Rev. E. D. Gaylord, Rev. C. A. McKay.

German, Rev. John P. Sanderson.

Quincy, Rev. Frank J. Brown, Rev. C. D. Shoemaker.

Rock River, Rev. W. W. Tuttle.

Rockford, Rev. Quincy L. Dowd, Rev. John Gordon.

Southern, Rev. R. W. Gammon, Rev. George T. McCollum.

Springfield, Rev. W. S. Dando, Rev. A. J. Francis.

Indiana.

Congregational Conference, Rev. Harry Blunt.

District Associations:

Central, Mrs. George A. Southall, Rev. L. C. Talmage.

Fort Wayne, Rev. E. W. Gray.

Michigan City, Rev. E. I. Lindh.

Iowa.

Congregational Conference, Mr. A. MacEachron, Rev. B. F. Martin, Rev. William G. Ramsay, Rev. H. W. Tuttle.

District Associations:

Council Bluffs, Rev. C. F. Fisher, Rev. J. T. Jones, Rev. Nelson W. Wehrhan.

Davenport, Mr. Frank G. Clark, Rev. A. G. Graves.

Denmark, Rev. Frank G. Beardsley, Rev. P. A. Johnson, Rev. Naboth Osborne.

Des Moines, Rev. M. A. Breed, Rev. J. E. Kirbye, Pres. J. H. T. Main.

German, Rev. William Loos.

Grinnell, Rev. T. O. Douglass, Rev. V. B. Hill, Mr. E. R. Lay.

Northeastern, Hon. Roger Leavitt, Dr. H. F. Milligan, Rev. Harold E. Parr, Dr. James Snowden.

Sioux, Mr. F. A. McCornack, Mr. Alex. McGrath, Rev. C. D. Moore, Rev. J. O. Thrush, Rev. C. M. Westlake.

Webster, Rev. C. W. Bast, Rev. W. A. Minty, Rev. James Thomson.

Welsh, Rev. Robert Tipton.

Kansas.

Congregational Conference, Rev. William W. Bolt, Rev. W. E. Brehm.

District Associations:

Arkansas Valley, Rev. Berten Emery Crane, Rev. George G. Ross.

Central, Rev. M. W. Baker, Mr. A. D. Gray, Rev. Arthur Henderson, Rev. J. E. Ingham.

Eastern, Rev. Noble S. Elderkin, Mr. Charles M. Stebbins.

Northern, Rev. Charles H. Beaver.

Northwestern, Rev. B. F. Buck, Mr. Walter H. Rollins.

Southern, Rev. Mrs. Lucy C. Woodford.

Wichita, Mr. H. W. Darling, Rev. W. A. Sprague.

Louisiana.

Congregational Conference, Rev. Alfred Lawless, Jr.

District Association:

New Orleans, Rev. H. H. Dunn.

Maine.

Congregational Conference, Rev. C. W. Collier, Mr. R. H. Laughlin.

District Associations:

Aroostook, Rev. James C. Gregory, Rev. Thos. P. Williams.

Cumberland, Mr. W. B. Johnson, Rev. Thos. Simms, Mrs. Ida Vose Woodbury.

Cumberland North, Mr. Horace C. Day, Rev. Herbert P. Woodin.

Franklin, Rev. W. H. Palmer.

Hancock, Rev. Ralph A. Barker, Rev. Angus M. MacDonald.

Kennebec, Mr. Fred V. Stanley.

Lincoln, Mr. Edward C. Plummer, Rev. Charles L. Stevens.

Oxford, Rev. W. C. Curtis.

Penobscot, Rev. Charles A. Moore, Prof. Warren J. Moulton.

Piscataquis, Rev. Chas. Harbutt.

Union, Rev. C. N. Davie, Mr. George W. Rounds.

Washington, Rev. John M. Bieler, Mr. Leverett T. Thaxter.

York County, Rev. Frank L. Garfield, Rev. Paris E. Miller.

Massachusetts.

Congregational Conference, Mr. James S. Allen, Jr., Rev. George W. Andrews, Rev. Henry L. Bailey, Rev. Alfred V. Bliss, Mr. Herbert S. Drew, Rev. Frederick E. Emrich, Rev. Daniel Evans, Rev. Walter H. Nugent, Rev. J. Edgar Park, Mr. Joseph E. Pierson, Mr. Irwin W. Tapley, Rev. John L. Sewall, Mr. Chas. L. Ziegler.

District Associations:

Andover, Rev. A. C. Ferrin, Rev. Chas. H. Oliphant, Rev. Frederick A. Wilson.

Barnstable, Rev. Eugene E. Colburn, Mr. S. W. McCaslin.

Berkshire North, Judge Hibbard, Rev. George Savery.

Berkshire South, Mr. Frank R. Palmer, Rev. O. D. Sewall.

Brookfield, Mr. Sumner H. Reed, Rev. F. D. Thayer.

Essex North, Mr. Chas. A. Bliss, Rev. Chas. S. Holton.

Essex South, Rev. Richard H. Bennett, Mr. Walter K. Bigelow, Rev. Walter S. Eaton, Mrs. Walter S. Eaton.

Franklin, Rev. E. L. Chute, Rev. C. W. Merriam, Mr. A. G. Moody.

Hampden, Rev. Henry M. Dyckman, Mr. Charles A. Gleason, Rev. John L. Kilbon, Rev. Henry O. Hannum, Mr. R. C. Newell.

Hampshire, Mr. Charles H. Johnson, Rev. Wendell P. Keeler.

Hampshire East, Mr. Edwin H. Dickinson, Rev. Arthur L. Truesdell.

Mendon, Rev. Allen E. Cross.

Middlesex South, Mr. Henry A. Austin, Rev. A. H. Wheelock.

Middlesex Union, Mr. Frederick Fosdick, Rev. William W. McLane.

Norfolk, Rev. J. S. Durkee, Rev. A. J. Dyer, Mr. John W. Rice, Mr. H. B. Tucker.

Old Colony, Rev. Frank E. Ramsdell, Mr. Henry W. Sears.

Pilgrim, Rev. Charles P. Marshall.

Suffolk North, Rev. Raymond Calkins, Rev. William M. Macnair, Mr. Samuel Usher.

Suffolk South, Mr. J. J. Arakelyan, Rev. George L. Cady, Rev. Isaiah W. Sneath.

Suffolk West, Mr. Albert Murdock, Rev. Frederick H. Page, Mr. Henry T. Richardson.

Taunton, Rev. Marshall M. Cutter, Rev. Lincoln B. Goodrich, Dr. George L. Richards.

Woburn, Rev. George M. Butler, Mr. Tenney Morse.

Worcester Central, Rev. George S. Dodge, Mr. Henry H. Merriam, Mr. William Woodward.

Worcester North, Mr. George A. Swallow, Rev. Charles E. White.

Worcester South, Rev. Walter H. Commons, Mr. Appleton Williams.

Michigan.

Congregational Conference, Mr. Frank E. Bogart, Rev. Chester B. Emerson, Rev. John W. Sutherland.

District Associations:

Cheboygan, Rev. F. H. Bodman, Rev. C. E. Taggart.

Detroit, Rev. J. Percival Huget, Mr. James Schermerhorn.

Eastern, Mrs. J. P. Huget, Rev. W. M. Todd.

Genesee, Rev. H. T. Heinzman, Rev. L. K. Long.

Gladstone, Mrs. H. L. Wilton.

Grand Rapids, Mrs. F. E. Bogart, Mrs. A. C. Diefenbach, Rev. Chas. O. Grieshaber, Mr. C. B. Stowell.

Grand Traverse, Prof. George R. Catton, Rev. Harlow S. Mills.

Jackson, Mr. A. A. Campbell, Rev. Bastian Smits.
Kalamazoo, Rev. William J. Campbell, Rev. A. C. Diefenbach, Rev. Henry W. Hunt, Rev. Augustine Jones.
Lake Superior, Rev. U. G. Rich.
Lansing, Prof. T. W. Nadal, Mrs. T. W. Nadal, Mr. John C. Nichols, Rev. William Wiedenhoeft.
Muskegon, Rev. A. Hadden.
North Central, Rev. Jonathan Turner.
Saginaw, Rev. Dwight Goddard.
S. S. Marie, Mrs. C. B. Stowell.
Southern, Rev. John H. Ashby, Mr. W. S. Kimball.

Minnesota.

General Congregational Conference, Rev. H. P. Dewey, Rev. Everett Lesher.

District Associations:
Central, Rev. P. E. Gregory, Mr. James A. Norris.
Duluth, Rev. Charles N. Thorp.
Mankato, Rev. Edward Constant, Rev. William E. Griffith.
Minneapolis, Rev. A. C. Bacon, Mr. George H. Elwell, Rev. J. P. Miller, Mr. A. P. Stacy.
North Pacific, Mr. Charles R. Andrews, Rev. D. T. Jenkins, Mr. A. A. Miller, Rev. W. L. Sutherland.
Rainy River, Rev. E. L. Heermance.
St. Paul, Pres. Donald J. Cowling, Prof. Fred B. Hill, Rev. George M. Miller.
Southeastern, Rev. John Arthur Hughes, Mr. J. A. Sawyer.

Mississippi.

Congregational Conference, Pres. W. T. Holmes.

Missouri.

Congregational Conference, Hon. Henry M. Beardsley.

District Associations:
Kansas City, Rev. Frank G. Smith.
Kidder, Rev. Robert Porter.
Springfield, Rev. R. B. Blyth, Rev. J. P. O'Brien.
St. Louis, Rev. A. H. Armstrong, Rev. S. H. Woodrow.

Montana.

District Associations:

Great Falls, Rev. Will Arthur Dietrick.

Northeastern, Mrs. F. E. Henry.

Southeastern, Rev. Ernst T. Krueger, Rev. Raymond B. Walker.

Western, Rev. L. A. Wilson.

Yellowstone, Rev. E. E. Pleasant, Rev. G. J. Powell.

Nebraska.

Congregational Conference, Mrs. T. A. Dungan, Rev. William Richards.

District Associations:

Blue Valley, Rev. William O. Allen, Rev. William A. Tyler.

Columbus, Rev. T. A. Dungan.

Elkhorn Valley, Rev. Edwin Booth, Jr., Mr. D. Mathewson, Mr. R. S. Rising.

Lincoln, Rev. S. H. Buell, Rev. Floyd D. Reeves.

Northwestern, Rev. J. D. Stewart.

Omaha, Rev. F. T. Rouse, Mrs. F. T. Rouse.

Republican Valley, Rev. G. W. Mitchell, Mary H. Mitchell.

New Hampshire.

General Conference, Rev. B. W. Lockhart, Mr. M. H. Nutter.

District Associations:

Cheshire County, Mr. George A. Robertson, Rev. Rodney W. Roundy.

Coos and Essex, Rev. Edward R. Stearns.

Hillsborough County, Rev. Daniel I. Gross, Mr. George E. Dickey, Rev. Orlando M. Lord.

Merrimack, Rev. Edwin J. Aiken, Rev. Archibald Black, Rev. George H. Reed, Rev. Gabriel B. Kambour.

Rockingham, Rev. Samuel H. Dana, Rev. Lucius H. Thayer, Rev. Wallace H. Sterns.

Strafford, Rev. Walter A. Morgan, Rev. Charles H. Percival.

Sullivan, Rev. John P. Garfield.

New Jersey.

Congregational Conference, Rev. Oliver Huckel.

District Associations:

Northern, Rev. G. P. Eastman, Rev. C. L. Goodrich, Rev. T. Aird Moffatt, Rev. M. L. Stimson.

Washington (D. C.), Rev. W. J. Richards, Rev. Clarence A. Vincent.

New Mexico.

Congregational Conference, Rev. Josiah H. Heald, Mrs. L. A. Collings.

New York.

Congregational Conference, Mr. Joseph C. Batchelor, Rev. Henry M. Brown, Rev. Charles E. Jefferson, Mr. Frederic Jenkins, Prof. William W. Rockwell, Rev. Charles H. Small.

District Associations:

Black River and St. Lawrence, Mr. J. J. Doty, Rev. Isaac Steenson, Rev. Andrew M. Wight.

Central, Prof. C. W. Cabeen, Rev. N. E. Fuller, Rev. H. B. Hawkins, Hon. Nathan B. Smith.

Essex, Rev. John R. Gee.

Hudson River, Rev. C. S. Hager, Rev. Robert Seneca Smith.

New York City, Rev. Charles J. Allen, Mr. A. Gardiner Cooper, Mr. George W. Baily, Rev. William H. Kephart, Rev. Albert J. Lyman, Rev. Charles W. Shelton.

Oneida, Chenango and Delaware, Rev. W. C. Davies, Mr. John Olmstead, Rev. Inman Willcox.

Suffolk, Rev. Willard P. Harmon.

Susquehanna, Mr. H. W. Beecher, Rev. Clinton J. Taft.

Western, Rev. George A. Brock, Rev. Harold S. Capron, Mr. W. P. Foster, Rev. Albert L. Grein, Prof. E. Snell Hall, Rev. Benson N. Wyman.

North Carolina.

Annual Conference, Rev. F. W. Sims.

District Associations:

Middle North, Rev. Edward F. Green.

Southern, Rev. P. R. DeBerry.

North Dakota.

Congregational Conference, Rev. Reuben A. Beard.

District Associations:

Fargo, Rev. E. C. Ford, Pres. J. W. Hansel.

German, Rev. Moritz E. Eversz.

Grand Forks, Rev. W. H. Elfring, Rev. E. H. Peatfield.

Jamestown, Hon. James A. Buchanan, Mrs. James A. Buchanan, Rev. J. Charles Evans, Rev. George C. Summers.

Missouri Slope, Hon. Lewis F. Crawford, Rev. A. C. Hacke, Rev. George N. Kenniston.

Mouse River, Rev. J. H. Batten, Rev. W. Knighton Bloom, Rev. Andrew J. Taylor.

South Western, Rev. J. G. Dickey.

Wahpeton, Dr. E. H. Stickney.

Ohio.

Congregational Conference, Rev. Ernest Bourner Allen, Mr. Theodore M. Bates, Rev. Dan F. Bradley, Rev. William H. Spence, Mr. Beatty B. Williams.

District Associations:

Central, Mr. I. W. Metcalf, Rev. C. S. Patton.

Central North, Rev. Oscar E. Harris, Mr. C. R. Irwin, Miss Susan M. Sturgis.

Central South, Rev. Seeley K. Tompkins.

Cleveland, Rev. H. N. Dascomb, Mr. John G. Jennings, Rev. E. T. MacMahon, Mr. Charles S. Schneider.

Eastern, Rev. F. Q. Blanchard, Rev. J. H. Grant.

Grand River, Rev. Newton W. Bates, Mr. William H. Cozad, Rev. Thomas H. Warner.

Marietta, Mr. W. W. Mills.

Medina, Rev. W. F. Bohn, Rev. Lawrie J. Sharp, Rev. Bertrand V. Tippett.

Miami, Rev. Frederick L. Fagley.

Plymouth Rock, Rev. M. S. Freeman, Rev. C. W. Record.

Puritan, Rev. Robert G. Hutchins, Rev. I. J. Swanson.

Toledo, Rev. H. S. Fritsch, Rev. Allen A. Stockdale.

Oklahoma.

General Conference, Rev. Charles G. Murphy.

District Associations:

Colored, Rev. A. W. Dobson.

Eastern, Rev. James E. Pershing.

Southwest, Rev. Calvin B. Moody.

Oregon.

Congregational Conference, Rev. George E. Paddack.

District Associations:

East Willamette, Rev. F. C. Butler, Rev. James Elvin.

Portland, Rev. L. R. Dyott, Mrs. E. W. Luckey.

West Willamette, Rev. Charles J. Bushnell.

Pennsylvania.

Congregational Conference, Rev. William D. Berg, Mr. John R. Thomas.

District Associations:

Eastern Welsh, Rev. David Jones, Rev. W. R. Pierce.

Northwestern, Rev. Clinton B. Adams, Rev. John T. Nichols.

Philadelphia, Rev. H. W. Myers, Jr.

Pittsburgh, Mr. Thomas Addenbrook, Rev. J. R. Thomas.

Wyoming, Rev. James A. Jones, Rev. Charles Eldred Shelton.

Rhode Island.

Congregational Conference, Rev. G. Glenn Atkins, Mr. Thomas Hope, Rev. Asbury Krom, Mr. John W. Little, Rev. C. Fremont Roper.

South Dakota.

Congregational Conference, Rev. W. H. Thrall.

District Associations:

Black Hills, Rev. David J. Perrin, Rev. Lauriston Reynolds, Rev. Fred Smith, Rev. James Watson.

Central, Rev. A. H. Robbins, Rev. O. O. Smith, Mr. P. T. Wick.

Northern, Mr. A. Loomis, Mrs. A. Loomis, Rev. G. Mathews, Rev. C. Warner, Rev. Harry Evans.

Yankton, Rev. H. W. Jamison, Rev. A. C. Warner, Mr. H. K. Warren.

TENNESSEE.

CONFERENCE, Rev. Charles H. Webster.

District Associations:

Tennessee, Rev. William L. Johnson.

Chattanooga, Rev. Charles Haven Myers.

TEXAS.

CONFERENCE, Rev. C. A. Riley.

District Associations:

Texas, Rev. H. M. Kingsley.

Panhandle, Rev. W. H. Hurlbut.

UTAH.

CONGREGATIONAL ASSOCIATION, Rev. Sam H. Goodwin.

VERMONT.

CONGREGATIONAL CONFERENCE, Rev. John W. Barnett, Rev. Samuel H. Barnum.

District Associations:

Addison, Rev. A. A. Lancaster.

Bennington Co., Rev. George S. Mills.

Caledonia Co., Rev. W. C. Clark, Rev. C. H. Merrill.

Chittenden Co., Rev. C. C. Adams, Mr. W. J. Van Patten.

Franklin and Grand Isle, Rev. F. Wilson Day.

Grafton-Orange, Rev. Donald Fraser, Mrs. Donald Fraser.

Lamoille, Rev. Frank W. Hazen.

Orange, Rev. Fraser Metzger.

Orleans, Rev. L. A. Edwards, Rev. Paul Dwight Moody.

Rutland Co., Rev. A. H. Bradford, Rev. E. P. Treat.

Union, Rev. Henry L. Ballou.

Washington Co., Rev. W. L. Boicourt, Rev. James B. Sargent.

Windham, Rev. Roy M. Houghton, Rev. A. P. Pratt.

Windsor, Rev. George E. Ladd, Rev. H. A. Lincoln.

Washington.

Congregational Conference, Pres. S. B. L. Penrose.

District Associations:

Columbia River, Mr. T. F. May.

East Washington and North Idaho, Rev. J. H. Bainton, Mrs. M. A. Elliott, Rev. W. C. Gillmore, Mr. F. W. Isham, Rev. J. R. Knodell, Rev. W. S. Pritchard, Mr. W. H. Short, Rev. Carl H. Veazie, Rev. Frank H. White.

Northwestern State, Hon. D. A. Falconer, Rev. Warren Morse.

Seattle, Mr. Claude Eckhart, Rev. Hugh Elmer Brown, Rev. Sydney Strong.

Tacoma, Rev. Frank Dyer, Hon. P. M. Troy, Mr. G. C. Wagner.

Wisconsin.

Congregational Association, Pres. J. D. Brownell, Rev. H. W. Carter, Mr. F. J. Harwood.

District Associations:

Beloit, Hon. A. S. Baker, Pres. Edward D. Eaton, Rev. Wilfred A. Rowell.

Eau Claire, Rev. Oscar F. Davis, Rev. Hubert C. Herring, Jr., Rev. A. E. Leonard.

La Crosse, Rev. Harding R. Hogan, Rev. Frank Scribner.

Lemonweir, Rev. Robert J. Locke.

Madison, Rev. Albert Buxton, Rev. O. L. Robinson, Rev. Albert H. Schoenfeld, Mr. E. W. Wilcox.

Milwaukee, Rev. Charles H. Beale, Mr. E. W. Frost, Rev. Theo. M. Shippard.

Northeastern, Mr. W. P. Hitchcock, Rev. E. A. Ralph.

Winnebago, Rev. Harry F. Burns, Rev. R. M. Higgins, Rev. L. H. Keller.

Wyoming.

Congregational Conference, Rev. W. B. D. Gray.

District Associations:

Central, Rev. S. Burman Long.

Northern, Rev. John H. Andress.

Southern, Rev. John J. Shingler.

HONORARY DELEGATES FROM COLLEGES, SEMINARIES, AND UNIVERSITIES

American International College, Chancellor Chester Stowe McGown.
Andover Theological Seminary, Rev. Albert Parker Fitch.
Atlanta Theological Seminary, Pres. E. Lyman Hood.
Atlanta University, Rev. Geo. L. Paine.
Bangor Theological Seminary, Pres. David Nelson Beach.
Carleton College, Pres. D. J. Cowling.
Colorado College, Pres. William F. Slocum.
Doane College, Prof. Albert G. Heyhoe.
Fairmount College, Pres. Walter H. Rollins.
Fargo College, Pres. John W. Hansel.
Grinnell College, Pres. John Hanson Thomas Main.
Hartford Seminary Foundation, Prof. Arthur L. Gillett, D.D.
Middlebury College, Pres. John M. Thomas.
Oberlin College, Pres. Henry C. King.
Pacific Theological Seminary, Pres. Chas. Sumner Nash.
Pacific University, Pres. C. J. Bushnell.
Piedmont College, Pres. Frank E. Jenkins.
Pomona College, Dean Edwin C. Norton.
Smith College, Pres. M. L. Burton.
Tabor College, Pres. Nelson W. Wehrhan.
Tillotson College, Hon. Ira H. Evans.
Tougaloo College, Pres. William Trumbull Holmes.
Wellesley College, Pres. Ellen Fitz Pendleton.
Wheaton College, Rev. A. Z. Conrad.
Whitman College, Pres. Stephen B. L. Penrose.
Yankton College, Pres. H. K. Warren.
Hon. Delegate from South India United Church, Rev. J. S. Chandler, c/o American Board, 14 Beacon St., Boston, Mass.

Former Moderators present

Rev. Washington Gladden, Hon. Thomas C. MacMillan, Rev. Nehemiah Boynton, Rev. Charles R. Brown.

Former Assistant Moderators present

Rev. Franklin S. Fitch, Hon. J. H. Perry, Pres. S. B. L. Penrose, Rev. H. H. Proctor, Pres. Charles S. Nash, Rev. A. C. Garner.

Council Preacher

Rev. Ozora S. Davis.

Speakers

Miss Alice P. Adams, Rev. Charles F. Aked, Hon. Alfred Coit, Rev. Stanley J. Durkee, Rev. George A. Gordon, Mrs. Hasting H. Hart, Pres. Henry C. King, Mr. W. W. Mills, Mrs. Henry W. Peabody, Rev. Harry E. Peabody, Mrs. Frederick G. Platt, Mr. Raymond Robins, Mr. James Schermerhorn, Mr. Fred B. Smith, Miss Katherine Z. Wells, Rev. Loyal L. Wirt, Mrs. J. W. Work.

DELEGATES WHOSE TERMS EXPIRE 1917

Adams, Rev. Chauncey C., Burlington, Vt.
Aldrich, Rev. Benj. F., Chicago, Ills.
Allen, Mr. Jas. S., Jr., Winchester, Mass.
Andrews, Rev. Geo. W., Dalton, Mass.

Bacon, Rev. A. C., Minneapolis, Minn.
Baker, Rev. M. W., Russell, Kans.
Barker, Rev. Ralph A., Bluehill, Me.
Batchelor, Mr. Jos. C., Canandaigua, N. Y.
Bates, Rev. Newton W., Austinburg, O.
Beale, Rev. Chas. H., Milwaukee, Wis.
Beardsley, Rev. Frank G., Keokuk, Ia.
Blaisdell, Pres. Jas. A., Claremont, Cal.
Bliss, Rev. Alfred V., Taunton, Mass.
Bliss, Mr. Chas. A., Newburyport, Mass.
Bolt, Rev. Wm. W., Wichita, Kans.
Bradford, Rev. A. H., Rutland, Vt.
Brown, Mr. I. E., Oak Park, Ills.
Brownell, Pres. J. D., Ashland, Wis.
Buck, Rev. B. F., Stockton, Kans.
Bullard, Mr. W. Irving, Danielson, Conn.
Burgess, Mr. Geo. F., New Haven, Conn.
Buxton, Rev. Albert J., Racine, Wis.

Cabeen, Prof. C. W., Syracuse, N. Y.
Cady, Rev. Geo. L., Dorchester, Mass.
Campbell, Rev. Jas. M., Claremont, Cal.
Campbell, Rev. Wm. J., Kalamazoo, Mich.
Carter, Rev. Chas. F., Hartford, Conn.
Clark, Mr. E. P., Los Angeles, Cal.
Clark, Mr. Frank G., Cedar Rapids, Ia.
Colburn, Rev. Eugene E., Yarmouth, Mass.
Collings, Mrs. L. A., Cubero, N. M.
Cooper, Mr. A. Gardiner, Brooklyn, N. Y.
Countryman, Rev. Franklin, E. Haddam, Conn.
Cozad, Mr. Wm. H., Geneva, O.
Cutter, Rev. Marshall M., Assonet, Mass.

Dando, Rev. W. S., Warrensburg, Ills.
Davies, Rev. J. W. F., Winnetka, Ills.
Dewey, Rev. A. P., Minneapolis, Minn.
Dinsmore, Rev. Chas A., Waterbury, Conn.
Doty, Mr. J. J., Rensselaer Falls, N. Y.
Dowd, Rev. Q. L., Roscoe, Ill.
Drew, Mr. Herbert S., Cambridge, Mass.
Dunbar, Mr. Aaron, Dover, Ills.
Dyer, Rev. A. J., Sharon, Mass.

Eaton, Pres. Edw. D., Beloit, Wis.
Eaton, Mr. Marquis, Chicago, Ills.
Eaton, Rev Walter S., Magnolia, Mass.
Eaton, Mrs. Walter S., Magnolia, Mass.
Elwell, Mr. Geo. H., Minneapolis, Minn.
Evans, Rev. J. Chas., Cooperstown, N. D.
Eversz, Rev. Moritz E., Chicago, Ills.

Fagley, Rev. Frederick L., Cincinnati, O.
Fisher, Rev. Miles B., San Francisco, Cal.
Francis, Rev. A. J., Chicago, Ills.
Fraser, Rev. Donald, Wells River, Vt.
Fraser, Mrs. Donald, Wells River, Vt.

Gammon, Rev. R. W., Chicago, Ills.
Gaylord, Rev. E. D., Oak Park, Ills.
Grant, Rev. J. H., Elyria, O.
Gregory, Rev. P. E., Little Falls, Minn.
Griffith, Rev. Wm. E., Waseca, Minn.

Hannum, Rev. Henry O., Holyoke, Mass.
Hardy, Rev. E. N., La Grange, Ills.
Harwood, Mr. F. J., Appleton, Wis.
Hawkes, Mr. Wm. E., Caldwell, Idaho.
Hawkins, Rev. H. B., New Haven, Oswego Co., N. Y.
Heinzman, Rev. H. T., Laingsburg, Mich.
Henry, Mrs. F. E., Plentywood, Mont.
Higgins, Rev. R. M., Berlin, Wis.
Hinman, Rev. Geo. W., San Francisco, Cal.
Hinman, Mrs. Geo. W., Berkeley, Cal.
Hohenthal, Mr. E. L. G., So. Manchester, Conn.
Holmes, Rev. J. A., Champaign, Ills.
Hughes, Rev. John A., Grand Meadow, Minn.

Ingham, Rev. J. E., Topeka, Kans.
Irwin, Mr. C. R., No. Fairfield, O.

Jeffers, Rev. J. A., Pueblo, Colo.
Jefferson, Rev. Chas. E., New York City.
Jenkins, Rev. D. T., Staples, Minn.
Johnson, Mr. Chas. H., Easthampton, Mass.
Johnson, Rev. P. Adelstein, Grinnell, Ia.
Johnson, Mr. W. B., Portland, Me.
Jones, Rev. Augustine, So. Haven, Mich.
Joy, Mr. F. L., Chicago, Ills.

Kephart, Rev. Wm. H., New York City.
Kilbon, Rev. John L., Springfield, Mass.
Knodell, Rev. J. R., Portland, Ore.
Krom, Rev. Asbury, Providence, R. I.

Lancaster, Rev. A. A., Middlebury, Vt.
Lathrop, Mr. H. C., Windham, Conn.
Laughlin, Mr. R. H., Woodsford, Me.
Lay, Mr. E. R., Marshalltown, Ia.
Leavitt, Hon. Roger, Cedar Falls, Ia.
Leonard, Rev. A. E., Eau Claire, Wis.
Lesher, Rev. Everett, Minneapolis, Minn.
Lincoln, Rev. H. A., Rochester, Vt.
Lindh, Rev. E. I., Gary, Ind.
Little, Mr. John W., Pawtucket, R. I.
Locke, Rev. Robt. J., Grand Rapids, Wis.
Lockhart, Rev. B. W., Manchester, N. H.
Long, Rev. S. Burman, Lusk, Wyo.
Loomis, Mr. A., Redfield, S. D.
Loomis, Mrs. A., Redfield, S. D.
Loos, Rev. Wm., Minden, Ia.
Lord, Rev. Orlando M., Antrim, N. H.
Luckey, Mrs. E. W., Portland, Ore.
Lunsford, Rev. C. P., Hackleburg, Ala.
Lyman, Rev. Albert J., Brooklyn, N. Y.

McClelland, Pres. Thos., Galesburg, Ills.
McCornack, Mr. F. A., Sioux City, Ia.
McGrath, Mr. Alex., Primghar, Ia.
MacEachron, Mr. A., Waterloo, Ia.
McGregor, Rev. E. F., Norwalk, Conn.
McKay, Rev. C. A., Ottawa, Ills.
McKinney, Rev. S. T., Denver, Colo.

McLane, Rev. Wm. W., No. Leominster, Mass.
MacMahon, Rev. E. T., Cleveland, O.
MacMillan, Mr. Thos. C., La Grange, Ills.
Macnair, Rev. Wm. M., Cambridge, Mass.
Macy, Rev. Herbert, Newington, Conn.
Main, Pres. J. H. T., Grinnell, Ia.
Martin, Rev. B. F., Marshalltown, Ia.
Mathews, Rev. G., Ipswich, S. D.
Mathewson, Mr. D., Norfolk, Nebr.
Merriam, Rev. C. W., Greenfield, Mass.
Merrill, Rev. C. H., St. Johnsbury, Vt.
Metcalf, Rev. I. W., Oberlin, O.
Metzger, Rev. Fraser, Randolph, Vt.
Miller, Mr. A. A., Crookston, Minn.
Miller, Rev. Geo. M., St. Paul, Minn.
Miller, Rev. P. E., So. Berwick, Me.
Mills, Rev. Geo. S., Bennington, Vt.
Mills, Rev. Harlow S., Benzonia, Mich.
Mills, Mr. W. W., Marietta, O.
Minty, Rev. W. A., Ft. Dodge, Ia.
Mitchell, Mrs. Mary H., Naponee, Nebr.
Moffatt, Rev. T. Aird, Newark, N. J.
Moody, Mr, A. G., E. Northfield, Mass.
Moody, Rev. C. B., Kingfisher, Okla.
Moody, Rev. Paul Dwight, St. Johnsbury, Vt.
Moore, Rev. Chas. A., Bangor, Me.
Moore, Rev. C. D., Cherokee, Ia.
Moore, Rev. F. L., Denver, Colo.
Morgan, Rev. Walter A., Dover, N. H.
Morse, Mr. Tenney, Malden, Mass.
Morse, Rev. Warren, Bellingham, Wash.
Murdock, Mr. Albert, Boston, Mass.
Myers, Rev. Chas. Haven, Chattanooga, Tenn.
Myers, Rev. H. W., Jr., Philadelphia, Pa.

Nadal, Prof. T. W., Olivet, Mich.
Nadal, Mrs. T. W., Olivet, Mich.
Nelson, Rev. Roscoe, Windsor, Conn.
Newell, Mr. R. C., Three Rivers, Mass.
Nichols, Mr. John C., Charlotte, Mich.
Norton, Rev. E. C., Pomona, Cal.
Nugent, Rev. Thos. E., Kewanee, Ills.
Nutter, Mr. M. H., Pittsfield, N. H.

O'Brien, Rev. J. R., Kansas City, Mo.
Okamuro, Mr. Umetaro, New Haven, Conn.
Oliphant, Rev. Chas. H., Methuen, Mass.
Osborne, Rev. C. A., Chicago, Ills.

Paddack, Rev. Geo E., Portland, Ore.
Page, Rev. Frederick H., Waltham, Mass.
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Palmer, Rev. W. H., Wilton, Me.
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Parr, Rev. Harold E., Waterloo, Ia.
Patton, Rev. C. S., Columbus, O.
Peatfield, Rev. E. H., Cando, N. D.
Peck, Mr. Epaphroditus, Bristol, Conn.
Penrose, Pres. S. B. L., Walla Walla, Wash.
Percival, Rev. Chas. H., Rochester, N. H.
Pierce, Rev. W. R., Plymouth, Pa.
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Porter, Miss Mary, San Diego, Cal.
Porter, Rev. Robert, St. Joseph, Mo.
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Pritchard, Rev. W. S., Odessa, Wash.
Proctor, Rev. H. H., Atlanta, Ga.

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Reed, Mr. Sumner H., Brookfield, Mass.
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Reynolds, Rev. Lauriston, Belle Fourche, S. D.
Rice, Mr. John W., Holbrook, Mass.
Rich, Rev. U. G., Hancock, Mich.
Richards, Dr. Geo. L., Fall River, Mass.
Richards, Rev. Wm., Hyannis, Nebr.
Richards, Rev. W. J., Baltimore, Md.
Richardson, Mr. Henry T., Boston, Mass.
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Robertson, Mr. Geo. A., Hinsdale, N. H.
Robbins, Rev. A. H., Orient, S. D.
Robinson, Rev. O. L., Madison, Wis.
Roper, Rev. C. Fremont, River Point, R. I.
Ross, Rev. Geo. G., Hutchinson, Kans.
Rouse, Rev. F. T., Omaha, Nebr.
Rouse, Mrs. F. T., Omaha, Nebr.

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Schermerhorn, Mr. Jas., Detroit, Mich.
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Scribner, Rev. Frank, Hillsboro, Wis.
Sears, Mr. Herny W., Middleboro, Mass.
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Sewall, Rev. John L., Worcester, Mass.
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Shingler, Rev. John J., Cheyenne, Wyo.
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Small, Rev. Chas. H., Jamestown, N. Y.
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Smith, Rev. Robt. S., Poughkeepsie, N. Y.
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Stearns, Rev. Wm. F., Norfolk, Conn.
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Stone, Rev. Dwight C., Stonington, Conn.
Stowell, Mr. C. B., Hudson, Mich.
Stowell, Mrs. C. B., Hudson, Mich.
Strong, Rev. Sidney, Seattle, Wash.
Sturges, Mrs. Susan M., Ruggles, O.
Sumner, Prof. C. B., Claremont, Cal.
Summers, Rev. Geo. C., Sykeston, N. D.
Sutherland, Rev. John W., Lansing, Mich.
Swallow, Mr. Geo. A., Gardner, Mass.
Swanson, Rev. I. J., Ravenna, O.

Taft, Rev. Clinton, J., Dorchester, Mass.
Taggart, Rev. C. E., Charlevoix, Mich.
Talmage, Rev. L. C., Terre Haute, Ind.
Taylor, Rev. Andrew J., Velva, N. D.
Thaxter, Mr. Leverett, Machias, Me.
Thayer, Rev. F. D., Dudley, Mass.
Thayer, Rev. Lucius H., Portsmouth, N. H.
Thomas, Rev. J. R., Ebensburgh, Pa.

Thomas, Mr. John R., Scranton, Pa.
Thomson, Rev. Jas., Hampton, Ia.
Thorp, Rev. Chas. N., Duluth, Minn.
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Tipton, Rev. Robert, Williamsburg, Ia.
Todd, Rev. W. M., St. Clair, Mich.
Tompkins, Rev. Seeley K., Cincinnati, O.
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Truesdell, Rev. Arthur L., Leverett, Mass.
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Tyler, Rev. Wm. A., Crete, Nebr.

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Wagner, Mr. G. C., Tacoma, Wash.
Waldron, Rev. Geo. B., Tampa, Fla.
Walker, Rev. Raymond B., Wibaux, Mont.
Warner, Rev. A. C., Springfield. S. D.
Warner, Rev. C. C., Mobridge, S. D.
Warren, Pres. H. K., Yankton, S. D.
Waterman, Rev. W. A., La Mesa, Cal.
Watson, Rev. Jas., Rapid City, S. D.
Webster, Rev. Chas. H., Memphis, Tenn.
Webster, Rev. Frank M., Paxton, Ills.
Wehrhan, Rev Nelson W., Tabor, Ia.
Wheelock, Rev. A. H., Marlboro, Mass.
White, Rev. Frank N., Walla Walla, Wash.
Wiedenhoeft, Rev. Wm., Stanton, Mich.
Wikoff, Rev. H. H., San Francisco, Cal.
Willard, Dr. W. G., Ills.
Williams, Mr. Appleton, Upton, Mass.
Williams, Mr. Beatty B., Mt. Vernon, O.
Williams, Rev. Thos. P., Houlton, Me.
Wilson, Rev. Frederick A., Andover, Mass.
Wilson, Rev. L. A., New York City
Wilton, Mrs. H. L., Detroit, Mich.
Winslow, Rev. L. W., Paradise, Cal.
Wismer, Rev. Ernest L., Bristol, Conn.
Woodbury, Mrs. Ida Vose, Boston, Mass.
Woodford, Rev. Mrs. Lucy Carter, Burlington, Kans.
Woodin, Rev. Herbert P., Auburn, Me.
Woodward, Mr. Wm., Worcester, Mass.
Wyckoff, Rev. Jas. L. R., No. Woodbury, Conn.
Wyman, Rev. Benson N., Sinclairville, N. Y.

Yarrow, Rev. Philip W., Chicago, Ills.
Yount, Dr. C. E., Prescott, Ariz.

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Aiken, Rev. Edwin J., Concord, N. H.
Aked, Rev. Chas. F., San Francisco, Cal.
Alexander. Mr. A. De Witt, New Haven, Conn.
Allen, Rev. Chas. J., Brooklyn, N. Y.
Allen, Rev. Ernest B., Toledo, Ohio.
Allen, Rev. Wm. O., Crete, Nebr.
Allingham, Rev. Robert, Denver, Colo.
Andress, Rev. John H., Sheridan, Wyo.
Andrews, Mr. Chas. R., Ada, Minn.
Annise, Mr. J. E., Chattanooga, Tenn.
Arakelyan, Mr. J. J., Dorchester, Mass.
Armstrong, Rev. A. H., St. Louis, Mo.
Ashby, Rev. John H., Morenci, Mich.
Ashley, Rev. Walter Herod, Weiser, Idaho.
Atkins, Rev. G. Glenn, Providence, R. I.
Austin, Mr. Henry A., Wellesley, Mass.

Bailey, Rev. Henry L., Longmeadow, Mass.
Baily, Mr. Geo. W., Brooklyn, N. Y.
Bainton, Rev. J. H., Colfax, Wash.
Baird, Mr. John H., Bethel, Conn.
Baker, Hon. A. S., Evansville, Wis.
Ballou, Rev. Henry L., Chester, Vt.
Barnett, Rev. John W., Barre, Vt.
Barnum, Rev. Samuel H., Jericho Center, Vt.
Barton, Rev. Wm. E., Oak Park, Ills.
Bast, Rev. C. W., Iowa Falls, Ia.
Bates, Mr. Theodore M., Cleveland, O.
Batten, Rev. J. H., Williston, N. D.
Beard, Rev. Reuben A., Fargo, N. D.
Beard, Rev. Wm. S., Willimantic, Conn.
Beardsley, Hon. Henry M., Kansas City, Mo.
Beaver, Rev. Chas. H., Sabetha, Kans.
Beecher, Mr. H. W., Binghamton, N. Y.
Benedict, Miss Ruth A., Honolulu, Hawaii.
Bennett, Rev. Richard H., Beverly, Mass.
Berg, Rev. Wm. V., Philadelphia, Pa.
Bieler, Rev. John M., Machias, Me.
Bigelow, Mr. Walter K., Salem, Mass.
Black, Rev. Archibald, Concord, N. H.
Blackburn, Rev. John F., Demorest, Ga.
Blackman, Rev. Wm. F., Winter Park, Fla.
Blanchard, Rev. F. Q., Cleveland, O.
Bloom, Rev. W. Knighton, Minot, N. D.
Blosser, Rev. Joseph W., Atlanta, Ga.
Blunt, Rev. Harry, Indianapolis, Ind.
Blyth, Rev. R. B., Springfield, Mo.
Bodman, Rev. F. H., Battle Creek, Mich.
Bogart, Mr. Frank E., Detroit, Mich.
Bogart, Mrs. F. E., Detroit, Mich.
Bohn, Rev. W. F., Oberlin, O.
Boicourt, Rev. W. L., Waterbury, Vt.
Booth, Rev. Edwin, Jr., Norfolk, Nebr.
Bradley, Rev. Dan F., Cleveland, O.
Branch, Mr. Edward P., Melbourne, Fla.
Breed, Rev. M. A., Stewart, Ia.
Brehm, Rev. W. E., Topeka, Kans.
Brewer, Rev. Frank S., Talladega, Ala.
Brock, Rev. Geo. A., Lockport, N. Y.
Bronson, Mr. Elliott B., Winchester, Conn.
Brooks, Rev. Raymond C., Berkeley, Cal.
Brooks, Mrs. Raymond C., Berkeley, Cal.
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Brown, Rev. Hugh E., Seattle, Wash.
Brown, Rev. Jas., Anniston, Ala.
Bruner, Rev. Chas. A., Bloomington, Ill.
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Buchanan, Mrs. J. A., Buchanan, N. D.
Buell, Rev. S. H., Grand Island, Nebr.
Burns, Rev. Harry F., Oshkosh, Wis.
Bush, Rev. Allen S., New London, Conn.
Bushnell, Pres. C. J., Forest Grove, Ore.
Butler, Rev. F. C., Hubbard, Ore.
Butler, Rev. Geo. M., Medford, Mass.
Butler, Rev. G. S., Demorest, Ga.
Butzow, Mr. Frank F., Loda, Ills.

Calkins, Rev. Raymond, Cambridge, Mass.
Campbell, Mr. A. A., Ypsilanti, Mich.
Capron, Rev. Harold S., Irondequoit, N. Y.
Carter, Rev. H. W., Madison, Wis.
Catton, Prof. Geo. R., Benzonia, Mich.
Chapman, Rev. Edward M., New London, Conn.
Chute, Rev. E. L., Conway, Mass.
Clark, Rev. W. C., Barnet, Vt.
Coe, Mr. E. S., Cromwell, Conn.
Coit, Judge Alfred, New London, Conn.
Collier, Rev. Christopher W., Bangor, Me.
Commons, Rev. Walter H., Whitinsville, Mass.
Constant, Rev. Edward, Mankato, Minn.
Cowling, Pres. Donald J., Northfield, Minn.
Crane, Rev. Berten E., Little River, Kans.
Crawford, Hon. Lewis F., Sentinel Butte, N. D.
Cross, Rev. Allen E., Milford, Mass.
Curran, Mr. W. R., Pekin, Ills.
Curtis, Rev. W. C., Bethel, Me.

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Darling, Mr. H. W., Wichita, Kans.
Dascomb, Rev. H. N., Cleveland, O.
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Davies, Rev. W. C., Northfield, N. Y.
Davis, Rev. Oscar F., New Richmond, Wis.
Day, Rev. F. Wilson, Franklin, Vt.
Day, Mr. Horace C., Auburn, Me.
Day, Rev. Wm. H., Los Angeles, Cal.
De Berry, Rev. P. R., Raleigh, N. C.
De Lancey, Mr. Darragh, Waterbury, Conn.
Dickey, Mr. Geo. E., Manchester, N. H.
Dickey, Rev. J. G., Dickinson, N. D.
Dickinson, Mr. Edwin H., No. Amherst, Mass.
Diefenbach, Rev. A. C., Benton Harbor, Mich.
Diefenbach, Mrs. A. C., Benton Harbor, Mich.
Dietrick, Rev. Will Arthur, Great Falls, Mont.
Dobson, Rev. A. W., Anadarko, Okla.
Dodge, Rev. Geo. S., Boylston, Mass.
Dodge, Rev. R. B., Wailuku, Hawaii.
Dodge, Mrs. R. B., Wailuku, Hawaii.

Douglass, Rev. T. O., Grinnell, Ia.
Dudley, Mrs. S. B., Wieser, Idaho.
Dungan, Rev. T. A., Grand Island, Nebr.
Dungan, Mrs. T. A., Grand Island, Nebr.
Dunn, Rev. H. H., New Orleans, La.
Durkee, Rev. J. S., Campello, Mass.
Dyckman, Rev. Henry M., Westfield, Mass.
Dyer, Rev. Frank, Tacoma, Wash.
Dyott, Rev. L. R., Portland, Ore.

Eastman, Rev. G. P., Orange, N. J.
Eaves, Rev. Geo., Birmingham, Ala.
Echkart, Mr. Claude, Seattle, Wash.
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Elderkin, Rev. Noble S., Lawrence, Kans.
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Elliott, Mrs. M. A., Hartford, Conn.
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Estabrook, Rev. F. J., Greeley, Colo.
Evans, Rev. Daniel, Cambridge, Mass.
Evans, Rev. Harry, Millbank, S. D.

Falconer, Hon. D. A., Everett, Wash.
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Ferrin, Rev. A. C., Lowell, Mass.
Fisher, Rev. C. F., Tabor, Ia.
Ford, Rev. E. C., Fargo, N. D.
Fosdick, Mr. Frederick, Fitchburg, Mass.
Foster, Mr. W. P., Rochester, N. Y.
Freeman, Rev. M. S., Madison, O.
Fritsch, Rev. H. S., Medina, O.
Frost, Mr. E. W., Milwaukee, Wis.
Fuller, Rev. N. E., Syracuse, N. Y.

Garfield, Rev. Frank L., York, Me.
Garfield, Rev. John P., Claremont, N. H.
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Gee, Rev. John R., Ticonderoga, N. Y.
Gerrie, Rev. A. W., Ridgefield, Conn.
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Goddard, Rev. Dwight, Ann Arbor, Mich.
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Goodrich Rev. Lincoln B., Taunton, Mass.
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Gray, Rev. E. W., Orland, Ind.
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Gross, Rev. Daniel I., Nashua, N. H.

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Hill, Rev. V. B , Gilman, Ia.
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Hogan, Rev. Harding R., Sparta, Wis.
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Huget, Mrs. J. Percival, Detroit, Mich.
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Kimball, Mr. W. S., Clinton, Mich.
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McElveen, Rev. Wm. T., Evanston, Ills.
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Marshall, Rev. Wm. R., Chicago, Ills.
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Morgan, Rev. C. L., Elgin, Ills.
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Moulton, Prof. Warren J., Bangor, Me.
Murphy, Rev. Chas. G., Oklahoma, Okla.
Myers, Mr. M. A., Hinsdale, Ills.

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Nichols, Rev. John T., Meadville, Pa.
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Osborne, Rev. Naboth, Burlington, Ia.

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Parsons, Rev. J. F., Sheffield, Ills.
Peabody, Rev. Harry E., Chicago, Ills.
Peirson, Mr. Joseph, Pittsfield, Mass.
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Riley, Rev. C. A., San Antonio, Tex.
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Rollins, Rev. Walter H., Wichita, Kans.
Rounds, Mr. George W., Bridgton, Me.
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Rowell, Rev. Wilfred A., Beloit, Wis.

Schoenfeld, Rev. Albert H., Dodgeville, Wis.
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Smith, Rev. Fred, Newell, S. D.
Smith, Hon. Herbert Knox, Farmington, Conn.
Smith, Hon. Nathan B., Pulaski, N. Y.
Smith, Rev. O. O., Pierre, S. D.
Stacy, Mr. A. P., Minneapolis, Minn.
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Thrush, Rev. J. O., Spencer, Ia.
Treat, Rev. E. P., Pittsford, Vt.
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Tuttle, Rev. H. W., Grinnell, Ia.

Van Patten, Mr. W. J., Burlington, Vt.
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Wight, Rev. Andrew M., Ogdensburg, N. Y.
Wilcox, Mr. E. W., Ft. Atkinson, Wis.
Willcox, Rev. Inman, Oxford, N. Y.
Woodrow, Rev. S. H., St. Louis, Mo.
Woodworth, Rev. L. S., Melbourne, Fla.
Worcester, Rev. Edward S., Norwich, Conn.

Ziegler, Mr. Chas. L., Roxbury, Mass.

THE MODERATOR'S ADDRESS

REV. CHARLES R. BROWN

THE thoughts and plans we might naturally cherish in coming to another meeting of our National Council are all overshadowed by one direful fact — the world is at war! The world is at war, but our own land, thanks be to God and to a wise and just President, is at peace!

Here in the full enjoyment of that blessing and at this ancient seat of learning originally dedicated "to the training of men for the service of God and of civil state," as the language of its charter runs, we are met to take counsel. We have come to think and to pray. We have come to speak and to hear as those who shall give account. We have come to take stock, reckoning up afresh our spiritual assets and facing with open minds our moral liabilities. We are here to strike a trial balance, if we can, and see how this religion of ours stands in its account with the world.

We are met at a great crisis in the moral history of the race. The spiritual forces of that European civilization, to which we owe so much, seem for the hour to have broken down. They have shown themselves inadequate to the strain put upon them. We are not so far along as we thought we were. The world is not as good as we had supposed. Great nations have referred to their treaty obligations as mere scraps of paper to be tossed aside for the sake of some immediate advantage. The Prime Minister of an Empire has defended that action in words which are frightful in their immorality. "The wrong we are committing, I speak openly," he said — "we will endeavor to make good as soon as our military goal has been reached. Anybody threatened as we are can have only one thought, How he is to hack his way through."

And from that hour millions of men have been "hacking their way" regardless. Policies have been pursued which

show an insolent disregard for international law and for the usages of what has been grimly called "civilized warfare." There has come an awful denial of the dictates of our common humanity by the slaughter of non-combatants in captured cities and in unfortified towns as well as by the drowning of women and children in the sinking of unarmed and unresisting merchant vessels on the high seas. All this done under official sanction, with the hearty approval of the public press, and with an amazing amount of popular acclaim has witnessed to the decay of a great national soul. While we sit here the Christians of Armenia, men, women, children, are being systematically and ruthlessly murdered by one of Germany's precious allies! Has any one heard a word officially uttered by the Government which has the power to stop all that? Has any one seen any official act looking toward the restraint of the Turk in his career of murder and rape?

Have we as representatives of one branch of the Holy Catholic Church anything to say to all that? Have we any duties to perform, duties more sharply defined and become more imperative by this moral crisis? Have we any reply to make to that synoptic gospel of force which has been resolutely preached with a drawn sword in these three brutal injunctions — *first*, Make up your mind what you want; *second*, Be sure that you have strength to take it; *third*, Go after it, even though that means hacking your way through those standards and sanctions hitherto esteemed divine. Have we any sure, clear word of hope and guidance for the heavy-hearted Christians who walk and work in the presence of all that and are sad?

I believe that we have something to say. With all that, we, as responsible citizens of the Kingdom of God, are vitally concerned. I am not here to undertake the impossible task of accurately assessing upon each of the warring nations its own just measure of blame for the state of affairs existing in July, 1914. The blame does not belong entirely to one country nor to two, nor to three. It would be in order to call for the reading of the "General Confession." We have all erred and strayed from the way. We have all followed too much the devices and desires of our own selfish hearts

instead of following the dictates of a higher ethic and of a finer statesmanship. And as a result of this moral disobedience the precious accumulations of decades and of centuries, accumulations material and artistic, educational and domestic, human and moral, are being burned up and shot to pieces in a titanic struggle which threatens the very fabric of our civilization.

The Lord is answering our folly and our wickedness out of the whirlwind. He has broken in upon that ignoble peace which over wide areas had come to mean only an undisturbed opportunity for the strong to exploit the infirmities of the weak and to please themselves. He that sitteth in the heavens has laughed at the fancied security of those who, having filled their barns with good things laid up for many years, were giving themselves over to luxury and to spiritual sloth. He who breaks the nations with a rod of iron is showing the costly and the deadly futility of suspicion and hatred as a basis of international life.

The Moral Awakening

It has been a terrible awakening to many. But the whole world knows tonight that life does not mean the mere feathering of one's nest as rapidly as may be and then giving all the remaining hours to thoughtless amusement. The vast material achievements of the Nineteenth Century showed that the world had learned how to make a living. Here at the beginning of the Twentieth Century these awful events are making plain the fact that it had not learned how to make a life. And in the face of this disaster it is for the churches to mobilize their forces anew, to direct their line of moral attack with more wisdom and to plan for victories which shall carry the banner of Christ far up the slopes.

"New occasions teach new duties." Since those peaceful days at Kansas City two years ago in the last National Council there has come if not a new Heaven, then a new and terrible earth. It has not descended out of Heaven from God. It is not adorned as a bride for her husband — it is dressed in a coat of mail. But the coming of that new order has cleared the air. We are not today the bored witnesses of a listless contest between the commonplace vir-

tues and the bourgeois vices. We are sternly summoned to a struggle where the lamb makes war with the beast. The middle-ground has vanished and it is Heaven against Hell. In the face of that crisis it is for every man and every church and every body of churches to line up and bring upon the field all the energy, wisdom and conscience they have to further those principles and ideals whose right it is to win.

Christian Unity

The moral bankruptcy in certain quarters and the challenge of a great spiritual crisis consequent upon this war should bring at once a new and more effective formation of our religious forces. In the face of that vast need why not instantly and everywhere the sinking of petty sectarian prejudice and the taking of a long stride toward Christian unity!

We have as yet made little headway in that direction. We have talked about it and about, and ever more came in by the same door we went out. We have passed resolutions like the sands of the sea for multitude and for uselessness. The hand of friendliness has been stretched out, but when the time came for action, some historic bit of ritual, or of polity, or of theological theory stood in the way — and the hand was withdrawn. We have never really taken upon our hearts that fundamental duty suggested by Christ when He prayed that we might all be one. Not one in the monotony of a single form of liturgy, not one in the mechanism of a single form of polity, not one in a rigid identity of theological theory, but one in the unity of the spirit and in the bond of peace and in a growing righteousness of life.

We have indeed made some progress toward the knitting up of our Congregational forces into a closer fellowship. The adoption of the new Constitution at Kansas City, the election of a Secretary who should give his main strength to a ministry at large, which would serve as an added bond of unity, and the very acceptable services of that Secretary during these two years have all aided in bringing us together. The precious autonomy of the local church has not been disturbed. The flag of independence still floats from the stately tower of the Old South Church, Boston, and from the humbler meetinghouse of Plymouth Church, Brooklyn. But

thousands of other churches, less abundantly endowed, have rejoiced in feeling themselves more truly members of the body of Christ.

We need have no fear of the concentration of power in the person of some autocratic Moderator or Secretary — our own sense of humor, and his, would be sufficient enough to save us from any such absurd pretension. But we have suffered in the past from the feebleness which arises from an unnatural isolation of the necessary parts of a living organism. And the essence of what some of the bolder spirits among us have ventured to call "the new Congregationalism" is all contained in the purpose and the possibility of more effective teamwork.

Missionary Activity

Let me speak first of all touching our duty in the matter of missionary service. When the war began men of vision were not saying, "Four months, or four years, and then the harvest." They were saying, "The fields are white — send forth reapers." The new mood of the far East, the more open mind of the Moslem world, the cry for spiritual help from that darkest of all the continents, all spoke of an opportunity unparalleled in history. The dramatic experiences of John R. Mott in Russia and in Turkey, in Korea and in China; the marvelous response to the evangelistic appeals of Sherwood Eddy throughout the Orient; the great ground swell of popular interest in higher things in all non-Christian lands; the fact that only fourteen years after the Boxer outbreak the Chinese Government allowed the erection of a tabernacle for Christian preaching in the Forbidden City, and officially welcomed to it world-renowned evangelists — all this caused our hearts to leap. "Surely," we said, "surely the Kingdom of God is coming with power and great glory."

Now lift up your eyes and look! With the irony of fate the strongest Christian nations of earth are taking each other by the throat. Some of them are fiercely chanting "the hymns of hate." Is this the song the angels sang that night in the upper air at Bethlehem? "Glory to God in the highest! Peace on earth, good will toward men." Are these favored countries the chosen ambassadors of that

Prince of the four names — Wonderful Counselor, the Mighty God, the Everlasting Father, the Prince of Peace!

We know today what the Jew felt when the heathen cried, "Where now is thy God?" From great sections of the non-Christian world there comes the sound of mocking, sardonic laughter. "Physician, heal thyself. Cast the beam out of thine own eye, then thou shalt see clearly to cast the mote out of thy brother's eye." The present situation will call for a skill and a power in Apologetic which will make the work of Athanasius and of Calvin seem like child's play. We are not now confronted by an intellectual puzzle or by a clever dialectic. We are facing the apparent moral denial of the very tenets of our faith.

The courage of our missionaries in standing to their posts, not knowing what a day might bring, has been magnificent. Missionary service has received fresh honor and fresh lustre through the fine fidelity of those men and women who counted not their lives dear if they might finish the ministry they received of the Lord Jesus. The generous self-sacrifice of Christian people in lands already burdened to the breaking point, by the weight of war, has been beyond all praise. They have found money to give, and time to pray, and love to send to those who represent their own projected interest in the spiritual welfare of their needy fellows. The proclamation of a Holy War by the Sultan of Turkey fell flat. Moslem soldiers by the ten thousand are fighting side by side with their Christian allies in defense of democracy. All this is sublime and in the light of it there surely lies an added obligation at the door of this nation, the strongest, the richest, the freest, of all the neutral nations. What will the Judge of all the earth say to us if we come not up to the help of the Lord against the mighty in this time of stress?

The Present Duty of America

We must give money, millions of it, to sustain and further the cause of Christ. We must give our young men and maidens, the choicest we have, that the word of Christian interest may be made flesh on all the needy fields of earth. We must show a statesmanlike grasp of facts, of methods, and of policies having to do with the King's business abroad.

We must send Heavenward a steady volume of intercessory prayer to win its own mighty response. All these things we ought to do and not to leave certain other things undone. We must bear ourselves among all nations, toward Japan and toward China, toward the warring countries across the sea and toward the representatives of all those lands here within our own borders, in such a way that this land shall be indeed a Messianic nation in whose life all the nations of the earth shall be blessed. We must not allow the glare of huge profits in the manufacture of munitions to blind our eyes to that vision of righteousness which alone will exalt us among all peoples and in the sight of God.

"If drunk with sight of power we loose
Wild tongues that have not Thee in awe,
Such boasting as the Gentiles use
Or lesser breeds without the law;
Judge of the Nations, spare us yet,
Lest we forget, lest we forget.

"The tumult and the shouting dies,
The captains and the kings depart.
Still stands thine ancient sacrifice,
An humble and a contrite heart.
Lord God of Hosts, be with us yet,
Lest we forget, lest we forget."

Who is sufficient for these things! No one, nor all of us together, except there come what some one has called "a larger discovery of superhuman resources and a greater irradiation of spiritual power."

"How many loaves have you?" the Master asked His disciples one day when they were facing a hungry multitude. They did not know. They went out to investigate. Presently they came back and reported, "Five, but what are they among so many?" Still they did not know. They were doing their little sums in arithmetic, leaving out of the account the most significant fact in that situation, the presence of Christ. And their dismay in the face of all that need is a picture of the world's dismay at this hour, conscious of the disproportion between its own meager resources and the stupendous work to be accomplished. But here in our own land there is a latent capacity for heroism and for gen-

erosity, for moral adventure and for self-sacrifice, which once called into action will yet write some of the finest chapters ever written in the moral history of the race.

The present outbreak of evil yonder does not represent the essential spirit of our Christian civilization. There is another and a better Europe, an unseen and eternal Europe, beneath and within that Europe now so much in evidence. And "with malice toward none, with charity for all, with firmness in the right as God gives us to see the right," it is for us to ally ourselves with that better Europe sure to emerge and thus show to the world that the soul of this western life of ours is still sound and true.

Those non-Christian lands are asking out loud whether or not this Christian religion has in it the necessary spiritual dynamic to master and expel the evil spirit now at work among us. Unless we show ourselves able to meet that challenge the Christianization of the world will be set back for centuries. I believe as surely as I stand here that this challenge, bitter and terrible as it seems at this hour, can be met. It will be met not by military might nor by political power, but by the Spirit of the Lord of Hosts!

The Work of Evangelism

In the second place the recruiting of members for the army of the Lord here at home is no less imperative. This cannot be done by any form of conscription. The army of the Lord has been from the first a volunteer army. If glorious and permanent victories over evil are to be won, the work of enlistment must go on without a break. Companies and regiments, battalions and brigades, of knightly, valorous souls intent upon giving the best they have to the highest they see, must be swinging into line.

How can this work of enlistment best be achieved? It is a question which lies heavy upon the heart of every pastor who is an honest man. It is a question which compels the attention of every layman who really belongs — we use the phrase so lightly though it implies so much — who really belongs to the church.

In certain cities we have seen spasms — I use this term advisedly and in its full strength — spasms of evangelistic

effort. They have not always commended themselves to our sober judgment either by their form or by their spirit or by their results. We might be willing for the sake of some greater good to overlook the introduction into the pulpit of the slang of the gutter and the antics of the circus. These things are not without importance, but they are secondary. But when it comes to irreverence and blasphemy in an age already flippant; when it comes to coarseness and vulgarity in dealing with human values altogether sacred; when it comes to teaching multitudes of unthinking children and adults conceptions of religion which are unscriptural and moral ideas which are untrue; when it comes to having religious work done and the religious appeal made in an intolerant, vindictive spirit toward those who hold divergent views touching evolution, or Biblical criticism, or social ethics, then we are not indifferent. These things are not secondary — they are primary.

How far it is in moral distance from the spirit of the four Gospels to the spirit of one of those worked-up campaigns! How far it is from the spirit of Him who went about doing good, envying oftentimes the foxes their holes and the birds of the air their nests in the consciousness that he had nowhere to lay His head — how far it is from that to the public exploitation of costly gifts from the altars of religion or the screwing up of a community to what has been humorously called "a freewill offering!"

We were enjoined at the beginning not to allow ourselves to be stampeded by the showy appearance of success, but to look closely at the spirit and the disposition which characterized the effort. "Many will say to Me in that day" — not one here and one there, but *many* — "Many will say to Me in that day, 'Have we not prophesied in Thy name and in Thy name cast out devils, and in Thy name done many wonderful works?' and then I will say unto them (because of the lack of a certain spirit and disposition), 'I never knew you.'"

But it gets results! Yes, it gets results, all sorts of results, and some of those results make us pause. It is easy to tabulate the results which are instant and visible. It is not so easy to tabulate and appraise those deeper results which last.

Here are a few questions to be answered by the intelligence and conscience of the community as it studies the effect of that sort of effort upon the life of a generation! Has the spiritual taste of the community been lowered and coarsened? Has the great work of religion been vulgarized in the minds of many? Has the quiet presentation of the truth after the method of the Master been openly discredited? Have thoughtful, discriminating men and women been pushed just a bit farther away from organized religion? Have boys and girls been confused in their moral judgments and in their conception of the Bible in such a way as to work havoc to their faith when the inevitable day of awakening comes? Have impressionable people been rushed through experiences which were supposed to represent repentance and faith, regeneration and consecration, only to find later that they have been roughly mishandled? Here are results to be appraised and to be added in when we cast up the debits and credits of such a campaign.

The Longer View

The Master taught us to take the long view. In His eyes the religious worker is not a hustler but a sower of seed. He deals with processes which are vital. He casts his seed into the soil. He waits patiently for the early and the latter rain from Heaven. He allows the seed to grow, first the blade, and then the ear, and finally the full ripe corn. In like manner we find that in commerce and in education, in science and in civic betterment, the men of vision and achievement take uniformly the long view rather than the swift, short, smart glance. Why not also in that which is higher than them all, the work of religion?

During the last twenty-five years two lines of effort have gained tremendously upon the popular interest, the work of higher education and the work of medical science. Measure them by the amount of money men will give, or by the number of aspiring young men who can be enlisted in their service, or by the readiness of people to accept their guidance, and you will see that they have forged ahead tremendously. During that same period the church has not made any such relative gain. There are those who feel that it has really

lost ground. And I need not remind you that the universities and the physicians have all but uniformly taken the long view. They have stood for thoroughness and against quackery of every kind. We as churchmen have sometimes been led by our desire for immediate results, or by our tender concern lest we should forbid anyone who can cast out a devil, to give encouragement to the most gigantic and preposterous forms of religious quackery. In the long run we can do nothing against the truth, nor against the spirit, nor against the method of Jesus Christ. And I believe we shall do well to go back and sit down again at the feet of Him who said, "I am the Truth. And ye shall know the Truth, and the Truth shall make you free."

We have no reason as Congregationalists to blush for our own record in this matter of evangelism. The Great Awakening in the Eighteenth Century came by the mighty evangelistic preaching of Jonathan Edwards. The great revivals of the Fifties which furnished so much of the moral passion for freeing the slaves and preserving the Union came largely from the work of Charles G. Finney. The greatest evangelist of the Nineteenth Century in the whole English-speaking world was Dwight L. Moody, a rugged, Congregational layman. In that mighty work of enlisting the young in religious service through "Christian nurture," the pioneer was Horace Bushnell. In these better methods of religious education now being pursued we are reaping the harvest for which he furnished the seed wheat.

And we are still true to these great traditions. We believe with all our souls in personal and pastoral evangelism. The Commission on Evangelism appointed two years ago by this National Council straightway spent two whole days in New York City in conference with our Executive Committee considering ways and means. They sent letters to all of our Congregational pastors. They arranged for seventy conferences in various parts of the country to plan for a more effective use of those weeks which come before Easter in the open enlistment of men and women in the service of Jesus Christ. And one of the results flowing from this effort may perhaps be seen in the fact that the number of members added to our Congregational churches that year on pro-

fession of faith showed an increase of six thousand over that of the year before. This was not a Day of Pentecost in every Congregational church, but it was a long and a sure step in the right direction. "Follow Me," the Master said, "and I will make you fishers of men."

The Training of Leaders

In the third place the question of competent leadership is of primary importance in the growth of the Kingdom. You might almost say that in the last analysis the problem of the average church lies in the securing of the right sort of leader. Can the minister stand up on his two feet and preach? Can he preach in such a way that people will come to hear him? Can he enrich and strengthen the inner lives of Christians and win to Christ those who stand without? Can he organize and direct the Christian impulse thus developed in such forms of action as to make his church a power for good in the community life? Can he render in his personal contacts that subtle ministry to the souls of men which will bind them to him and to the cause he represents? If the man who above all others is responsible for the institution called "the Church," becomes that type of man, then the interests of Christ's Kingdom in that community will advance. The recruiting and training of competent leaders is therefore of great moment.

Some of us who are here as members of this Council are engaged in the task of theological education. We are conscious of our limitations. If we should chance to forget them for an hour some critic, friendly or otherwise, would be sure to recall us to a sense of our shortcomings.

We are trying to do our work as best we may, but we constantly crave the closer fellowship and the more effective coöperation of you who are pastors and parents. We call upon you here and now to send us from your altars and from your firesides the best you breed to be trained for the service of God in the Christian ministry. We have in our Divinity Schools an encouraging amount of splendid material in the student body, but we have not enough of that sort of material to really show you what we can do. We could upon occasion if we were hard put, make a silk purse

out of a sow's ear. It is one of the glories of our Christian religion that it does make silk purses out of sows' ears. But if you would only send us year by year a larger supply of the sort of material we crave, young men of sound health and commonsense, men of warm sympathies and with vigorous minds, men of genuine integrity and with spiritual enthusiasm, we would send you back such a supply of silk purses as would cause your hearts to rejoice.

We ought to have an abundant supply of the firstlings of the flock. The very title of the pastor's calling is an honor that never fades. In the common speech of men his vocation is, "The Ministry." The spirit of service is caught and held by great-souled men in every legitimate calling, but ours remains preëminently, The Ministry. What an honor to have one's vocation thus singled out for this high distinction!

And the need at this point is in itself a clarion call for young men of the highest type to enter the ministry. High rewards are being won by men at the bar and in medicine, in the work of education and by the engineer, in business and in all the trades. And into these callings strong men are going in such numbers that no cry of need comes back. Did you ever hear of a Bar Association taking steps to increase the number of lawyers? When you ride through the streets and see the doctors' signs, have you any fear that there will not be enough of them to take care of the sick? But from every branch of the church, and from every state in the Union there comes a cry for more young men of the right sort to be trained for that efficient spiritual leadership which the world so sorely needs.

The Present Opportunity of the Ministry

The opportunities were never so great. There is liberty of thought — in some branch of the Christian church every man with a message may find his chance to deliver it untrammeled. The people are waiting eagerly to have this literature of the Bible interpreted to them aright and made a power in their lives as it was a power in the life of generations now gone. There is a steady call for men who have some genuine knowledge of industrial conditions and who are able to indicate the way of advance in putting the Ser-

mon on the Mount into practice. There is a constant demand for men who can uncover the deeper sources of motive and of stimulus, making righteousness seem everlastingly worth while. There is great need of men who know something of child life and the psychology of religious experience, who know how spiritual reactions can be secured and how they can best be utilized in character-building. What more do you want for the investment of the highest, finest, fullest measure of ability that God ever gives to an individual soul?

I am confident that the training given to young men for this service in all our Divinity Schools has become less technical and more vital. We are gradually recovering from that idolatrous reverence for a certain type of scholarship which has been an incubus upon our church life. We have had foisted upon us in the past a mass of destructive Biblical criticism and of strained religious interpretation which did not make men wise unto salvation nor furnish them thoroughly for any good work. We are all profoundly grateful for better methods of Bible study and for the immense contributions made to theological science by serious and thorough scholarship. But the contributions made by some of those specialists were so confusing, so lacking in consistency, so benumbing in their effect upon Christian devotion and so short-lived in their hold upon the intelligence or the conscience of Christendom as to rob them of any positive value in the development of religious life. On every side there is a strong reaction against that sort of theological learning.

The narrow-minded specialist may dig away industriously in his own little groove, not to say grave; he may patiently gather a mass of real and of alleged facts; but if he fails to see his facts in their wider, human relations, if he fails to interpret his facts in their bearing on human well-being, then he is not the man to be set for the training of young men who are to be prophets. He is possessed of information which filleth up rather than of knowledge which buildeth up. For several decades now Germany for example has had a group of philosophers preaching the gospel of force, the will to power, and openly deriding the Christian ethic. She has also had groups of theological professors busily engaged in telling the world that the statements of the New

Testament were for the most part false. And one of the results of that course of action can be seen at this hour in the lowered spiritual tone of an Empire.

The Main Office of Education

The great main office of education is to make men alive. Alive at more points, alive on higher levels, alive in more interesting and useful ways! Alive all the way up, and all the way down, and all the way in! Alive in their hearts with noble sentiments and moral enthusiasms as well as in their heads! Alive in their souls with some genuine personal grasp of the eternal verities as well as in their hands! The school that knows its business faces each generation saying, "I am come that you might have life and have it more abundantly. This know and thou shalt live." The school must show itself the willing and the competent servant of life at its best. This principle holds true everywhere but it has peculiar force when applied to those schools which train men to be preachers and pastors in the church of God.

We crave your help in that hard task. When our Lord was here we read that on one occasion "he continued all night in prayer." At daybreak he chose twelve young men to be Apostles. They were to spend three years with him in mental discipline and in spiritual preparation for their work of religious leadership. There were only a dozen of them — it was not a large entering class — but one of the group bore the name of Peter and another permanently honored the name of John. They were all destined to sit on thrones of usefulness judging the tribes of Israel. When you enter the city of God you will find the names of those twelve Apostles written on the foundation stones.

He continued all night in prayer and then did that. Go thou and do likewise! Take upon your own prayerful heart afresh an added sense of obligation touching this vital interest. The selecting and the securing of the right sort of young men to be trained for spiritual leadership cannot be left to some stray breeze which may chance to blow where it listeth at Northfield or at Lake Geneva. It cannot be left to the unaided, unguided impulses of the boys themselves who see as yet through a glass darkly. It can only be

accomplished by the serious, tender concern and the high resolve of parents and pastors intent upon facing the best material they have toward that calling which is preëminently "The Ministry."

The Social Emphasis in Religion

The social emphasis in religion grows firmer year by year and more intelligent. There are two great commandments — on these hang all that the prophets have been able to say touching the interests of character. The first has to do mainly with the development of a perpendicular piety. "Thou shalt love the Lord thy God with all thy heart and mind and strength." The second is like unto it — it has to do with the expression of that piety in those horizontal relations which make up our social life. "Thou shalt love thy neighbor as thyself." The generation to which we belong has taken this second command seriously and has endeavored to give expression to its broader implications.

The word "social" is being overworked perhaps — it had to be overworked at first to break up the fallow ground of a long-lying contented individualism. And the phrase is often used lightly and unadvisedly. But social service does not mean merely an extra hod of coal for the poor widow to help her through the winter, or another order of groceries for the family whose prayer for daily bread has not been answered by the existing industrial arrangements. The social emphasis in religion means the Christianizing of the entire social order. And the huge task of Christianizing our social order means the introduction of a more democratic spirit into the control of all those great industries. They exist primarily not to make money, nor to make things, but to make manhood and womanhood for all those whose lives are bound up with the enterprise. If they fail here, they fail utterly. The chief end of man according to the Catechism and according to our own consciences is not to make money, but to glorify God and to become fit to enjoy Him forever. And the rule of that more democratic spirit is imperative if these huge industries are to conserve and develop the human values at stake.

The idea of social Christianity means a much more equi-

table distribution of the good things of life between the five-talented men of organizing and administrative ability and the one-talented rank and file who toil mainly with their hands. Here is the injunction as it comes to us from the New Testament: "Masters, give unto your servants," — not the least that they can be induced to take under the pressure of their necessities, not the current wage as fixed perhaps by vast combinations of capital which have the working people at their mercy. "Masters, give unto your servants that which is just and equal." That is Christian — the other is not. Under the rule of that principle some people would not become so rich, and a great many people would not remain so poor, either in purse or in heart. It is the business of the church to insist that there is a will of God in all these economic relations of ours to be ascertained and to be realized before we can stand right with Him.

Have we learned all this? Are we learning it now in our places of worship? It is all there in the New Testament in letters that burn. Has it all passed into our consciousness so completely as to find expression in our ordinary speech? When the question is asked "How much is that man worth?" does the mind think instantly in terms of personality so that the real worth of the man may be appraised? Or does the mind in obedience to an un-Christian convention make reply in dollars and cents, indicating the price of the things the man owns? The man may be worth a great deal in addition to all the things that he possesses, or he may with all his costly array of things remain as cheap as the chaff which the wind driveth away. The worth of a man depends upon his qualities of mind and heart, upon the amount of good he has done and the character he has won in the process. And until we have Christianized our thought and our speech, our estimates and our aspirations, our rules of action and our lines of advance, we are still heathen.

How Much Do We Care?

How much does our section of the Christian world care about such a condition of affairs as competent investigation brought to light in the mines of Colorado? It was a situation which like the blood of Abel cried to Heaven, not for

vengeance, but for radical correction. How much do we care about such a situation as the one which led to the terrible strike in Lawrence, Massachusetts, a few years ago? The inarticulate cry of those toilers in the mills where pay was kept down that profits might be kept up, caused this nation to stop and look and listen! How much do we care that in most industrial communities in this broad land of opportunity the Church of Christ is looked upon by the toilers when they struggle to better their condition not as an asset, but as a liability making more difficult the pathway of their advance? Is all this nothing to some of you who pass by on your way to the morning service? You will remember who it was that said, "Come unto Me all ye that labor and are heavy-laden." It was the great Head of the church; and He added, "Take my yoke upon you and learn of Me." Then not in idleness but in higher, finer forms of action men would find rest unto their souls.

Human life began, we are told, in a garden. The conditions were simple, primitive, pastoral. Men and women could live on what they plucked from the trees. But the goal of their ambition was life in a city with walls great and high. Into that more highly developed life the nations of the earth would bring their glory and their honor.

But that intricate life of the city can only become a proper object of desire when it has in it the glory of God as its directing principle. It can only become acceptable to the hearts of men when a pure river of the water of life flows through every street of it. It can only sustain those human values at their best when the trees of life grow where the busy traffic goes on, yielding their fruit every month, and with leaves on them for the healing of every human hurt. The Christian city is to be God's masterpiece. The ultimate victory of these redemptive processes now at work and of a truly socialized religion, is to be realized in a life rich, full, glad, where the tears shall be wiped from all eyes, and in every father's house there shall be bread enough and to spare.

The Outlook for the Future

But watchman, what of the night? Is the night far spent? Is it true that the morning cometh? We were told at the

start that the Kingdom of God on earth would not come rapidly nor with ease. "There shall be wars and rumors of wars. Nation shall rise against nation and kingdom against kingdom. There shall be earthquakes and famine and pestilence. Ye shall see the abomination of desolation standing where it ought not."

"Be not troubled" the end is not yet! Be strong and of good courage. The Lord thy God, He is it that goeth with thee. He will not fail thee nor forsake thee. In days like these our grit and our hope must spring from a deep-rooted faith. The whole venture and process of earthly life lies embedded in a moral order. It lies secure in the will and purpose of God. He will overturn and overturn until that mode of life whose right it is to reign shall be enthroned.

It is a fearful thing for men to fall into the hands of the living God when their purposes are wrong. The vital forces of Europe are engaged at this hour in a death struggle with a scheme of life which is heartless and godless. You may name it variously, but it all comes to this — it is the habit of mind which stands ready to sacrifice the individual, body, brain, and soul to the upbuilding of a mechanism. That whole method in the eyes of the Christian world is openly immoral. There is at work in modern society a subtle, treacherous, unscrupulous spirit which puts darkness for light, bitter for sweet, and evil for good. We cannot come to any kind of terms with that spirit. It must be grappled by strong men, who have put on the armor of God, and relentlessly cast out.

In the light of my own Christian faith I have no fear as to the final outcome. "The Lord reigneth, let the earth rejoice." The march of progress, which in the last analysis is the movement of democracy, informed and inspired by moral purpose and the spirit of the living God, — the march of progress was too much for Philip II. of Spain. It was too much for Napoleon of Corsica. And, please God, it will be too much for that arrogant policy of frightfulness which is now staining the fields of Europe with human blood.

Our own immortal Lincoln standing yonder on Cemetery Ridge at Gettysburg in the presence of the quick and the dead charged the men of that generation to see to it that

"government of the people, by the people, and for the people should not perish from the earth." They saw to it and their work has stood the test of another half-century. The men of this generation are charged from on high with a like duty. The cause of democracy is still on trial throughout the world. The spirit of liberty and of aspiration for the highest is again sailing the high seas armed for conflict. It hears tonight in the troubled air the fierce songs of hate. It stands erect on the field of battle facing undaunted the onslaught of military force. And that spirit of liberty and of moral aspiration will march on until all its glad domains shall at last be merged into that kingdom which is an everlasting kingdom.

THE GOSPEL OF CHRIST IN A TIME OF WAR

REV. OZORA S. DAVIS, CHICAGO, ILLINOIS

"And for their sakes I sanctify myself, that they also may be sanctified through the truth." — John 17: 19.

"He that findeth his life, shall lose it: and he that loseth his life for my sake shall find it." — Matt. 10: 39.

"But be ye not called Rabbi: for one is your Master, even Christ; and all ye are brethren." — Matt. 23: 8.

"THE gospel is still good news in Korea," said Sherwood Eddy, returning from the Far East.

So the gospel was good news in the first century to a dismayed and yearning world. And it always has been an evangel, ringing clearly above the discords of war and disaster, standing with its serene sanction behind the drift and calamity of doubt.

But sometimes it has been good news supremely. Every age has conditioned the evangel; each era has determined the message. What, then, is the gospel today, when the claims of Christianity are challenged as never before and perplexed men are eager for assurance and comfort.

The Great War, unimaginable as a possibility eighteen months ago, and incomprehensible today in its magnitude, its desolation, and its possible end, has created a situation which calls for the affirmation of the gospel of Christ as no other age since Calvary has done.

The calamity that has fallen upon our missions in Turkey, the colossal barbarity of all time, causes us, as representatives of the American Board, to crave some word of assurance and hope that shall steady us as we bear our present burden and face a future full of fear.

Under such circumstances it is fitting that we seek to define and affirm again the present meaning of the gospel of Christ.

The Struggle for the Life of Self

We are witnessing the most gigantic struggle for self-preservation in the history of humanity. Each warring nation believes that it is defending its very existence. It is fighting recklessly and relentlessly for its integrity and permanence. For the moment, therefore, the struggle for the life of self is so exalted that there seems no room in the world for the gospel of altruism and good-will, the gospel of Jesus.

The present world situation is the inevitable result of certain tendencies which have been evident since the middle of the last century. The view of the natural world that came into being about that time was based almost exclusively upon the struggle for individual life. Tennyson gathered it up in the familiar lines:

> "For nature is one with rapine, a wound no preacher can heal;
> The Mayfly is torn by the swallow, the sparrow speared by the shrike,
> And the whole little wood where I sit is a world of plunder and prey."

So nature was seen, "red in tooth and claw." Only the strong survived, and the individual life alone was precious.

This conception of nature was inevitably transferred into political science, and the egoistic state was glorified in histories that were written in partisan response to the ideal of the survival of the strong. Mighty reënforcement to the general notion came from Nietzsche's doctrine of the superman. It takes but a short look to see these tendencies coming to their inevitable and bloody issue in the world at war.

So we are challenged:

Is the altruism of Jesus valid any longer? Can co-operation and good-will be proclaimed as the supreme laws of life?

Jesus taught these principles. He practised them in his own daily life. He based the kingdom of heaven upon them. He trusted with childlike faith that the future would confirm his ideal. He cast the truth into that perfect definition of his own life: "And for their sakes I sanctify myself." It was individual perfection for the purpose of altruistic service.

Today, in a time of war, as never before this is the message of the Christian Church. While every circumstance around us may seem to deny the doctrine, this is good news to a yearning world.

The Cosmic Roots of Love and Self-sacrifice

And let us remember that we have the wider inductions of natural science and the best findings of politics and economics on our side as we preach our gospel of sacrifice.

The old survey of the summer field which revealed only its warfare and its pain did not go to the root of the matter. The old economics that reckoned only with self-interest and competition was inadequate.

There is another side to the picture.

The disturbed ants risking individual life recklessly to carry the unhatched larvae to safety represent that primal struggle for the life of others, which has gone on in unbroken beauty and blessing from creation's morning until the present moment. This is not something that came late into the process; it appears in the beginning; it is wrought into the very constitution of life; it has given us the heroisms and nobilities of parenthood and martyrdom.

It is vindicated by the newer ideal of successful commerce as an output of social benefit rather than an intake of private gain. Those communities that co-operate are happier and richer and more permanent than are those that compete. Because the altruism of Jesus is true, we know that the kingdom of God will come even to a world of commercial materialism and raging war.

Therefore, as we reaffirm Jesus' gospel of the sacrificial life, we know that, although the clouds may just now obscure it, the truth has the sanction of the best accredited science and economics. We are not the defenders of a pale and retreating theory of sacrifice against a ruddy and conquering principle of self-preservation. Our gospel grounds itself in the very constitution of life and we defend and realize it knowing that we have the universe on our side.

The gospel of service confirms and does not contradict the duty of self-development. It affirms that self-realization never is an end in itself. The perfection of the indi-

vidual is in order that he may better serve his generation. The Christian ideal begins with the development of power; it bids us be strong and achieving; it insists upon the symmetry and the beauty of the perfect life. But the process by which this is attained and the purpose for which it is sought does not consist in crushing competitors and destroying human life. The end of all individual and social power is the uplift and the betterment of the weak and the needy. "We then that are strong ought to bear the infirmities of the weak and not to please ourselves."

Early in the marvelous process of building the city of Gary, where the great steel industry has touched the dunelands with its magic wand, a lame and friendless man drifted in to fight for his life with crippled powers. He battled with cold and hardship as he sold papers. It was bitter business for Billy Rugh. One day he heard that a woman, a stranger, injured by burning, must die unless sufficient skin could be grafted upon her body. Her friends had given all they could. Billy Rugh thought of his lame leg. He went to the hospital and offered all he could give for the saving of the stranger's life. The "game" leg, as he called it, was cut off; the young woman recovered; the story of the deed caught the imagination of commercialized and cosmopolitan Gary. The people sent money to build Billy a booth from which to sell his papers; they filled the hospital room with flowers; the Chicago papers carried leading editorials on the heroism of the Gary "newsy." In one way it was too late. Billy Rugh died from the operation; but he said quietly and happily at the end, "I guess I am some good after all."

"Greater love hath no man than this that a man lay down his life for his friends."

"Inasmuch as ye did it unto one of the least of these, my brethren, ye have done it unto me."

Jesus was right. His gospel shines like a pitying sun, touching with creative power the wasted fields where man have fought mistakenly in the mad frenzy of war for the sole right to a place in its splendor.

The practical meaning of the struggle for the life of others is very clear.

In the policies of nations it means that when Cuba is suffering and helpless, the strong neighbor is to use force to free the slave; but the end of the action is the freedom and higher welfare of the people and not the territorial enrichment of the United States.

It means that when police duty calls American marines to land at Vera Cruz and snipers shoot them from the housetops, the civil population is not massacred in return; but instead the city is cleansed, the troops retired and the city turned over again to its people better than ever before.

It means that when a man is a strong leader he gives himself to the service of the weak, as Livingstone did. Thus he, not the men of blood who have plundered it for slaves and ivory and rubber, inherits Africa.

How splendid is the history of the American Board during over a century spent in the practice of this principle. It has been a struggle indeed. Brave men and beautiful women have died in the same spirit in which the men of the first century bore witness to their Master in their winding sheets of flame. Money has been expended in the terms of millions of dollars in order that an inspiration in daily life and a firm faith in death might be given to men nameless and far distant to their helpers. Compared with statistics of property owned and workers employed, this unwritten record of a hundred years of altruism is the glory of the American Board. And now, as never before, in a time of war that is costing us terrific losses, let us keep unshaken faith in the fact that this spirit will yet conquer the world.

Fratricidal War and its Christian Equivalent

In another respect we are compelled to face new issues in this time of war. The world seems for the moment almost forced to consent that the highest expression of the strength of a nation and the supreme energy to evoke the noblest virtues is fratricidal war. The brave but unpopular champions of the faith that there are Christian equivalents for war are just now challenged and hard pressed on every side. The militarists have the field. The noise of the cannon is too near to let the voice of reason be heard. All the more warrant is there for the gospel of Christ to be proclaimed

now with all the force that its disciples and defenders can muster.

It is not a new conflict. The war doctrine lies consistently back of all militarism and navalism and it masquerades in all arguments for a kind of preparedness which makes war practically inevitable. Militarism has been a favorite doctrine of all strong and aggressive races and leaders. It has been defended by the men of letters as well as by the men of action.

Ruskin said:

"I found . . . that all great nations learned their truth of word, and strength of thought, in war; that they were nourished by war and wasted by peace; taught by war, and deceived by peace; trained by war, and betrayed by peace — in a word, that they were born in war and expired in peace."

Bernhardi defends the proposition that "war is not merely a necessary element in the life of nations, but an indispensable factor of culture, in which a true civilized nation finds the highest expression of strength and vitality."

Over against these judgments of the Briton and the German we place the declaration of Jesus, "He that findeth his life, shall lose it; and he that loseth his life for my sake shall find it."

This was the principle that determined the practical choice of Jesus himself. The people were longing for a military campaign and leader when he began his work. They were ripe for revolt against Rome. Had he put himself at their head, they doubtless would have followed him with their fortunes and their lives. But he chose with unerring insight the Christian equivalent of a martial campaign. He said to Pilate, the representative of the greatest military nation of the age:

"My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews."

Yet the fact of struggle and the worth of the martial virtues are clearly recognized in the teaching of the Master. The life to which he called his disciples was no career of softness. Sharp antagonisms and intense conflicts were involved

in following Him. "Think not that I am come to send peace on earth; I am not come to send peace, but a sword." But the sword was the symbol of those desperate collisions between right and wrong, between love and hate, in the settlement of which greater heroism and loftier courage are involved than military history reports.

The earliest descriptions of the Christian life and the primitive encouragements to Christian character are cast in the terms of conflict and the qualities of a soldier.

"It is not a conflict with mere flesh and blood, but with the despotisms, the empires, the forces that control and govern this dark world — the spiritual hosts of evil arrayed against using the heavenly warfare."

The earliest Christians had no more sanction for softness, for the spiritual mollycoddle, than has the most ardent defender of military discipline as a school for virile virtues.

When some of them were too indulgent with themselves, they were shamed by this stern rebuke: "In your struggle against sin you have not yet resisted so as to endanger your lives."

Paul wrote to Timothy, "Endure hardness with me as a good soldier of Jesus Christ."

Thus by every form of speech and by every earnest counsel the seriousness, the intensity, the virility of the struggle for Christian character is made plain in the New Testament.

It is the Christians who always have known and declared that

> "Tis man's perdition to be safe
> When for the truth he ought to die."

The Worth of the Martial Virtues

As the teaching of Jesus recognizes the fact of struggle, but interprets conflict in the terms of noblest ends, so the Christian faith lays emphasis upon the martial virtues. Physical health, dauntless courage, patient endurance, ample resourcefulness, self-reliance, co-operation and self-sacrifice — these seven so-called martial virtues, developed in war and best exercised in military campaigns — we Christians claim these as the peculiar product of the struggle for Christian character and as means to Christian ends.

Better all the savagery, death and calamity that come with war than that these virtues should perish from the earth. But must we have fratricidal war in order to call forth and train the martial virtues?

We have been quite too willing to suffer ourselves to be impaled upon either horn of an imaginary dilemma. We do not need to choose between the inflicting of death and disaster upon an enemy in a military campaign and a state of demoralizing inaction under which the martial virtues perish.

There is an equivalent of war. It is a "moral" equivalent, as William James made clear years ago. It is a Christian equivalent, as every disciple of Christ must declare and exemplify in this time of war. This consists in releasing the martial virtues to other and nobler ends than war. To mobilize mankind to useful labor; to enlist trained minds in the continued fight with fear and superstition in the presence of God's majestic world; to summon devoted and disciplined men and women to annihilate the foes to man's physical welfare; to captain the hosts who shall become "soldiers of the common good," this is the higher militarism to which the Christian Church calls the world today. And in that conflict every virtue that the noblest war of history has called forth will be trained and perfected. This is the new heroism.

A Soldier of the Commonwealth

A short time ago the political life of a great state in the Middle West became sodden with bribery and the shame of it involved the national Congress. In the exposure and cleansing that followed it came to pass that a business man, a layman of quiet efficient force in a Congregational church, became involuntarily the possessor of information of critical importance to the community in the case. He knew what it would cost to "speak out boldly in God's name." But he never flinched; he never compromised. He told the whole truth. Then the pack flew at him. All that threats, plots and perjury could do to kill him or to ruin him was shamelessly done by the craven crowd that he had exposed. He looked in the face of physical death without fear and he defied those who tried by the foulest scandal to dishonor his name. The courts vindicated him and exposed his traducers.

His years of blameless living were beyond assault. He won in every instance. But it cost serious impairment of his health, a large part of his fortune, the suffering of his friends — and all because he was a good soldier of Jesus Christ in the fight for civic purity. Where can fratricidal war show a nobler example of all martial virtues in exercise than the brave, triumphant fight of this undecorated soldier of the commonwealth?

Never were the tides of idealism flowing with deeper and healthier currents among our young men and women than they are today. Now is the time for the church to appeal to her heroic and responsive youth for the dedication of life to social welfare and the upbuilding of a clean state. Christian citizenship involves as great bravery and sacrifice in its exercise as are called for on the battle fronts of Europe. This year of frenzy and headlong rush into military preparedness is the strategic moment in which to offer an eager and chivalric manhood new goals for life in the Christian equivalent for fratricidal war. The call will not be in vain.

The Growth of Race Hatred

A third disastrous situation created by the Great War is a fresh impetus to race hatred and a new sanction to parochial patriotism. Racial and national contempt have been growing at the expense of international good-will. Use the noun "menace," and each warring race will quickly furnish an adjective describing its foes, and affirm that they are fighting against it. Use the noun "peril," and men of white or black or yellow skin will furnish the appropriate adjective for it to justify repressive legislation or threats of future war.

Thus race antagonism and national jealousy, fanned into flame, have finally burst out into the awful conflagration that is wasting Europe. There is a common cause behind such watchwords as "Pan-Slavism," "India for the Indians," "The Yellow Peril." This last unspeakable crime against the Armenians is due in part to the policy of expelling all alien elements from the Turkish state. Thus in the midst of what seemed to be great gains for human brotherhood and international good-will, a stubborn and disastrous reactionary movement has been going on.

The Higher Patriotism

True patriotism and national loyalty are not disparaged by the Christian doctrine of brotherhood. Just as one may be a loyal member of his own family and also true to the claim of the clan and the state, so one may be faithful to obligations that root in the ties of nation and race and at the same time fulfill his highest responsibility to humanity. It is possible, however, for patriotism to degenerate into a subtle and deadening selfishness. One may love his land and his race with a partisan zeal that robs such high loyalty of its grace and splendor. Whenever this vicious allegiance sings itself into such "Songs of Hate" as the Great War has already produced, we have the degradation of patriotism, and love of native land is changed from a blessing to a curse.

The higher patriotism interprets loyalty to fatherland in the terms of human brotherhood, and defines nationalism in the terms of international obligation and service. It speaks its own language and rejoices in ancient traditions; but it feels and it acts in the universal realm of international goodwill. Its diplomacy is that of John Hay, too honest to be quickly understood by those who have learned only the vernacular of intrigue. Its love of country is that which burned in the breast of Lincoln, who today is nobly recognized as the South's truest friend as he was the North's most loyal son. Its final expression is in the ideal of Christ for that highest union of all the sons of men in the sonship of God and a brotherhood of mutual good-will and service.

If ever there was a place and time when this gospel of Jesus must be preached and practised with passionate loyalty it is in America today with the spell of the Great War upon us. Here if anywhere the brotherhood of men is to be realized.

On the 6th of October, in the washer-room adjoining furnace No. 1, in the plant of the Illinois Steel Co., at South Chicago, twenty-six furnace blowers were resting for a few minutes. Suddenly Sheldon Lacey heard a noise. The base of the great valve carrying the deadly poison waste gases had dropped. Lacey was near the door. Escape for everyone would perhaps be possible if the fallen base could be

held up until the flow of gas was checked; but the hazard was peril or death. These were men united in the brotherhood of labor. Lacey thought like lightning. "Get out, boys," he yelled, "I'll hold it back." The men ran. Lacey reached the valve and lifted the fallen base. But the loose connections and the rivet hole let the gas upon him. He and the base fell together.

Then Pietro Moncilochi, his "Dago" partner, ran in. He dragged Lacey half way to the door; then they two went down in a heap. Four others lugged them into the fresh air and collapsed.

A few hours later Lacey and Moncilochi died in the company hospital; a reporter added these graphic lines to the story:

"The four volunteers were lying near unconscious and perhaps dying. No one knew the names of the four. Men go by numbers in the mills until they die."

And so this Sir Philip Sidney of the steel mills, stranger and pilgrim from some Calabrian village perhaps, vindicated again that brother love that sent Jesus to Calvary and inspires all our heroisms.

The Highest Brotherhood

Such an expression of brotherhood that is stronger than death is noble and heroic. There is, however, a more perfect form and a deeper basis. It is the brotherhood of all mankind in allegiance to Christ. "One is your Master; all ye are brethren." This is the Christian gospel to a distracted world.

This ideal is challenged now as never before. It is the so-called Christian nations that are at war. National alliances that would seem incredible from a Christian standpoint have been made. Brother Christians are killing one another. Is our noble ideal merely an idle fancy?

We know that it is not. Over against the madness of the Great War we put the ideal and the history of our missionary program. For over a century we have been proclaiming clearly and realizing steadily the gospel of the highest brotherhood in Christ. We have affirmed it against all the sectional bitterness of racial and national hatreds, and it

has won victories in Africa and China. It has often failed; it is often denied in practice, as it is suffering its greatest historic betrayal now. Yet it is supreme truth for a warring world; and, in the saner moments of every monarch and of each private soldier, the truth is recognized. There is only one form in which the unity and brotherhood of man can ever be completely realized, that is, in a common allegiance to Christ. When his motives rule human action and when his spirit guides the state the form of the highest brotherhood is realized.

There is one clear voice above the storm of these awful days. It is the evangel of Christ. Our missionaries have been driven from their fields; our institutions have been broken up; our teachers and people have been slain. Our pulpits are forced to the defensive and our Christian testimony seems in vain. This is the hour in which we wait for our Pentecost. Right thinking is not enough. To change the forms of our institutions will not furnish us the power we need. We must return to the conscious experience of the Christ who still lives, and renew the faith that fused a group of strangers into a brotherhood of service on the day when the church was born. To meet our exigency we must be strong in the Spirit that is from above. Then we shall believe and achieve with the apostolic energy. The highest brotherhood will issue from a renewal of the supreme faith in Christ the Master.

The Challenge of Faith

To affirm the altruism of Jesus, the Christian equivalent of war and the brotherhood of men in Jesus Christ is the test of the vision and the faith of the Christian Church in this time of war. There come great moments in the history of the race when its leaders hear again the old command to go forth into a land that they know not and to make the great adventure. Ahead of them are weary marches and scant rest on their pilgrim way. They must face the unknown without fear and suffer the weariness of hope deferred. Only in the good, full time of God are they rewarded, and that may be after their yearning hearts are still in death. Of that they will make no account. It was enough for them to have seen the vision and to have followed its high behest.

Many voices are telling us that Christianity has failed; but the Christianity of Jesus has not yet been tried. Our institutions have not been adequate to represent our Christ. But we have not lost hope.

We gather in this Council, we meet for this anniversary of the American Board, solemnized but not dismayed, suffering but not discouraged. We throw ourselves into the struggle for the life of others with profounder passion, we devote ourselves to the service of men in the name of Christ with deeper consecration, and we affirm the unity and brotherhood of men with more resolute confidence as we meet the challenge of a world at war in the faith of Jesus Christ, our Master and our Lord.

AN INTERNATIONAL CONSCIENCE

REV. CHARLES F. AKED

A POPULAR novelist whom you and I know very well has written what she is pleased to call "An Intimate History of California." It is a good book not to read, if one wants to know anything at all about California, or about Connecticut. Writers of fiction should not attempt history; the history is likely to prove fictitious. It opens with the statement that something or other happened at a time when New England was burning witches on the green. I need not come to New Haven to tell you that New England never burned a witch nor anybody suspected of being a witch, either on the village green or anywhere else. No man or woman suspected of witchcraft has ever been burned by Americans on American soil since the Mayflower dropped anchor in the waters of Cape Cod. Nineteen persons all told died by hanging — not burning — in New England under the laws of Old England. A real historian says that the record of the Salem witch hunts constitutes some of the darkest pages in American history. It may be so; and yet those same dark pages are amongst the brightest in all the history of mankind upon this earth. Nineteen persons died by hanging in those days in New England; but in Europe more than one hundred thousand persons were done to death by hanging, by drowning, by roasting, amid pitiless and nameless outrages, and the more helpless and abject the victims the fouler were the indignities heaped upon them. Clergymen denounced witchcraft with all the emphasis of authority. Astute judges, whose days were spent in sifting testimony, investigated the matter on numerous occasions and condemned the accused. The legislatures of almost every nation enacted laws for the suppression and punishment of witchcraft. Nations the most widely separated by position, by interest, by character, in this one matter were

united. The most sanguinary laws against witchcraft ever passed by England were proposed by a cabinet in which Coke was Attorney General, and enacted by a parliament of which Bacon was a member. The great men of the church whom we delight to honor fanned the flames of hatred. Calvin, when remodeling the laws of Geneva, left those on witchcraft untouched. Luther said he would have no compassion upon them. Said he, "I would burn them all." John Wesley said that to give up belief in witchcraft was to give up the Bible. We have not given up the Bible, but we do not believe in witches, and what is more to the point, we are not capable of believing in witches. There is no one amongst us from the wisest to the simplest who is capable of believing — I do not say who does not believe, but there is not one amongst us from the wisest to the simplest who is capable of believing that an old woman can at will change herself into a black cat, or mount astride a broomstick and soar through the air, call up a storm, rock a ship at sea, and fling insanity and death from the sky above upon the earth below. We do not believe these things because we are not capable of believing them. And even if one of us could be picked to pieces and put together upon a different pattern, that pattern interwoven with all of the thought stuff of five hundred or a thousand years ago, still it would not be possible for that one, here in our twentieth century civilization, to believe in witches. Something there is in the air we breathe, something which no individual has created but to which all individuals contribute, something which has neither reason nor emotion, any more than it has oxygen or hydrogen; something there is in the air we breathe which has made the old beliefs unbelievable and the old thoughts unthinkable. In Wordsworth's phrase,

"We breathe a holier ether, a diviner air." And this is the continuing miracle of redemption, and this is our testimony to the blessed and holy dead who encompass us as a cloud of witnesses, "You have changed for us the atmosphere."

Do great men produce great ages, or do great ages produce great men? This is a question which we have argued in our literary and debating societies. Emerson would answer you that an institution is only the lengthened shadow of

one man, — Protestantism of Martin Luther, Quakerism of George Fox, Methodism of John Wesley. Perhaps an institution; but you would hardly call the atmosphere an institution, not even in this day of filing cabinets and scientific management. The atmosphere is subtle, pervasive, whether tingling with electricity and threatening storm, or sweetly diffusing the rosy dawn of May. Individuals have indeed written their names across the centuries, but a multitude which no man can number and nobody name have breathed their death-defying thoughts into the atmosphere which one day all mankind must breathe.

Everybody has quoted Alexander Pope's line, "Fools rush in where angels fear to tread." Not everybody is so familiar with Macmillan's addition to it, "And then the angels are glad to follow where the fools did not fear to tread." What does he mean? He means that the wealthy darling of society, lapped in luxury and cradled in content, white-handed and feeble-hearted, aristocratic and superfine, lacks the nerve to do and dare and fears to tread the rugged way; but poor men, rough men, brave men, iconoclasts and pioneers have rushed in, careless of life and reckless of death. And then, when they have made a success of it, the angels are very glad to follow in the footsteps of the men they once despised as fools.

Statesmen are not omnipotent; statesmen are obedient to the living forces that surge and play about them. Those forces have been created by the fruitful thought and unhonored toil of the obscure, the silent and the dead. They were fools for Christ's sake.

In the 14th century it was the fool called Alullah, one of Wycliffe's poor preachers, who brought in the Golden Age of Labor of the 15th. In the 16th century it was the fool called the Protestant; in the 17th century, the fool called the Puritan; in the 18th century the fool called the Methodist; in the 19th century the fool called the Abolitionist; in the 20th century the fool called the Prohibitionist and the Pacificist, who makes and molds the great force which has given bias to and finally dominated the councils and policies and destinies of mankind. So, and in no other way, an international conscience will be obeyed. And the

time, ladies and gentlemen, to speak of an international conscience is the time that now is, — now, while the war-mad world paints itself vermilion in its own heart's blood, and the piled up agony of the battle field affronts the eye of heaven. Fields that were waving with golden grain, and cities that were at once the shrine of art and the home of happy men, now beneath the harvest moon are human slaughterhouses. Civilization is eating her own children. Our worst imaginations of hell pale before the realities of Belgium, and France, and Galicia, and Poland, and Armenia. Europe seems destined to fall from calamity to calamity until thrones go down in revolution, until civilization tumbles into hideous ruin, and anarchy shrieks over a continent aflame.

And why? Why these orgies of mutilation and murder and massacre? Why these orgies of death and hell? Why millions of human beings, brothers, created erect in God's own image, for every one of whom Jesus died, starving, freezing, dying of hunger and thirst and cold, hacked, stabbed, slashed, blown to pieces by shrapnel and ground to pulp beneath the hoofs of cavalry horses and the wheels of gun-carriages? Why human beings doing these things, men doing these things to one another in one long, inconceivable, incredible orgy of savage and loathsome butchery, while the wails of weeping women fill the heavens with their woe, and the child's sob in the silence curses deeper than the strong man in his wrath? Why?

Have you ever seriously pondered the answer given by a brilliant Englishman, the Hon. Bertram Russell, a Fellow of Trinity, a man of letters, a man of science, the heir to an English earldom, and grandson of Lord John Russell, Victoria's great prime minister? Bertram Russell is not a thinker to be despised. Listen. I can give you the exact words, I need not read them; I have quoted them too often against furious Britons and furious Germans, and their more furious partisans on this side of the water.

"All this rage," says Mr. Russell, "all this madness, all this flaming death of our civilization and our hopes, has been brought about because a set of official gentlemen, living luxurious lives, mostly stupid and all without imagination or

heart, have willed that they should occur, rather than that any one of them should suffer an infinitesimal rebuff to his country's pride. The diplomats, seeing from the first the inevitable end and desiring to avoid it, yet restrained by punctilio from making or accepting the small concessions that might have saved the world, hurried on at last by blind fear to loose their arms for mutual destruction."

And this witness, ladies and gentlemen is true. The world war is a war without reason. The world looks upon a causeless crime. A London newspaper, utterly loyal to king and country, declares that there is not a person now living or already killed who actually wanted this war. This is a war of fear; fear of the vast armaments which fear called into existence has deluged the continent with blood.

We use words. We say Serbia did this, and Austria said that, and Russia said something else, and France and Germany and Great Britain said or did something more. What do you mean by the words when you use them? Who, what, said or did this, that and the other? All that you mean is that two or three kings and emperors, a handful of diplomats and statesmen, twenty persons perhaps, not forty in all Europe, said and did these things. If there are 500 millions of human beings involved in this horror, then 499 millions, 999 thousand and 950 had no more to do with it all than the babe unborn. Mr. Russell is right. These official gentlemen, living luxurious lives, most of them stupid, without imagination or heart, they are the sinners, and through their inconceivable folly and monumental weakness these things are done. The millions who have to starve and die, the goodhearted, toiling masses of Germany and France and Great Britain and Russia, plowing their fields and building their cities, are as innocent of participation in the policy of preparedness as the last barrow full of litter wheeled out of the cavalry stables. The people are slaves. In all of the warring nations save one they were slaves of the military system before ever a blow was struck; in the remaining one they become slaves as soon as they stand beneath the colors. They must either fight and take their chance of being killed, or refuse to fight and be quite certainly killed in their refusal. The revolvers of their officers are pointed at their heads and

the artillery of their countrymen is trained upon them if they attempt to escape. Slaves they are, as slaves they go out to kill, as cattle they are killed. And the reason for it they know no more than the bullock struck down in the shambles. These official gentlemen, living luxurious lives, mostly stupid and all of them without imagination and heart, have fallen out, and the reek of their incompetence and their senile hate fills the earth with woe and grieves the heart of our Father who is in heaven.

This military system is a part of the thing we call government, and from its tyranny the people of Europe could have escaped any time these two thousand years only through red ruin and the breaking up of laws. Shelley calls to his countrymen:

> "Men of England, heirs of glory,
> Heroes of unwritten story,
> Nurslings of one mighty mother,
> Hopes of her and one another,
> Rise like lions from your slumber
> In unvanquishable number,
> Shake to earth the chains that like dew
> In your sleep have fallen on you;
> Ye are many, they are few."

But before the masses of the people of European countries can shake from their limbs the chains of military despotism, they must first emancipate themselves from the thralldom of a mysterious yet impalpable superstition, a superstition that masquerades as patriotism.

And we ourselves in this country of the free are not less superstitious slaves. We still drink that shameful toast, "Our Country. In her intercourse with foreign nations may she always be in the right, but our country, right or wrong." Such a sentiment is base in its conception and disastrous in its results. It means that honesty and honor and equity and justice are merely local and municipal ordinances. It means that a little stretch of territory is of more consequence to you than eternal truth and right. It means that morality is a matter of maps and mileage, truth a thing of the tent and tribe, love a matter of latitude and longitude, and God, a term of physical geography. And yet we tolerate it, we de-

fend it, we are blind to the weakness of its implications, although these are written in flame from the Baltic to the Aegean, and from the Irish Channel to the blood-stained hills of Armenia. From this base consecration to our country, right or wrong, the transition is easy to our rulers, king or kaiser, president or chancellor or secretary of state, right or wrong. These seem to us to be our country. And when they fall out, then millions of men must murder one another, and pain must be endured, and agony, and blood flow in rivers and the mouth of hell be enlarged; for mutual slaughter there is no international conscience to condemn. You know what might have been, saddest of all words though those may be. Nay, you know what still might be, if an international conscience should emerge out of this wild welter of international crime. The nations we call neutral, the nations that are not yet stricken by madness, could insist that these things stop, and they could make good their demand. A league of neutral nations is possible; and not merely idly possible; it is one of the practicabilities of the hour. And this league of neutral nations, the United States leading on, could demand the submission of everything that is at issue to an international court, representing all that is wisest and noblest in the neutral nations of the world, substituting for that expedient of hell which you call the arbitrament of the sword the judgment of an international court.

You may say that there is no tribunal wise enough and great enough and sweet and brave and gracious enough to adjudicate upon the hell that rages in Europe today. Who could find the right amid these contentions where all is wrong? No tribunal, you say, can be great and wise enough for this. But think. Some sort of tribunal will have to settle things some day. A number of learned gentlemen will gather around a table and talk the thing to a decision some day. This cannot go on forever. And which is likely to approximate more nearly to right and justice, the dictation of terms by a conqueror to an exhausted and bleeding foe, or the judgment of the wisest and noblest from the neutral nations of the world?

There is only one reason why you, and men and women like you throughout the neutral nations of the world, do not

rise up and demand that this thing shall stop. It is not because you are making money out of the sale of munitions of war, fingering your blood-stained gold; it is not that you are hungry for your 5½ per cent. upon a foreign loan; it is not because you are deceived by the obvious and silly claptrap, that to place an embargo upon munitions would be a violation of neutrality. Your reason is deeper and more creditable than all of these. It is this. Your sympathies are with one side in the struggle. You believe that the balance of criminality is heavier upon one side than the other, and you will be no party to an action that might give to the side you believe to be more criminal an advantage over the other. In plain words, you are afraid to stop the supply of money and munitions of war, lest this should prove a disadvantage to Great Britain and her allies and leave the violation of Belgium unavenged.

Very well, then your course is clear, or would be if an international conscience were enthroned in this hour. The United States could insist that no injustice in the settlement should be done by one side to the other. The United States could insist that the President of the United States preside over the supreme court of the nations. The United States could make it a condition of placing or maintaining or raising an embargo, that no nation should do an injustice to any other, and could hold in reserve against any nation that chose to attempt to disobey the findings of an international court the right to grant or refuse supplies, according as it followed the findings of the supreme court of the nations.

The neutral nations could to this, the United States leading on. The neutral nations could put a stop to the war within two months; and the neutral nations attempt nothing of the kind. They move neither hand nor foot to do this. And not because men and women have grown callous in the presence of suffering such as the world never saw before, but because no international conscience has arisen to repeat to mankind Christ's words of peace. Herein the mystery of this iniquity stands revealed. Herein we find the answer to the why, and the why, which we put to you so persistently a few minutes ago. They still believe that when official gentlemen, living luxurious lives, mostly stupid and all with-

out imagination or heart, have muddled and mussed and plundered and blundered their way into hopeless ineptitude, then the only way out of the muddle and muss and plunder and blunder is for millions of men to murder one another by machinery. The world still believes this. A majority of persons living on the earth at the present time believe it, as fifty years ago their ancestors believed in witches. And you — you still believe it. You read, "Blessed are the peacemakers," not the passively peaceable, but the actively alive peacemakers. "Blessed are the peacemakers," they shall be called the children of God one day, their family likeness to their Father in Heaven shall be seen of all the earth. "Blessed are the peacemakers," you read; and you look up from your New Testaments to reprove mildly the man whom you call an ultra pacificist, and to talk about the folly of peace-at-any-price doctrines. You kneel down to pray for peace, and you get up to prepare for war.

In one single word, there is war in the world today because you, and men and women like you, and men and women not so wise and good as you, believe that war has to be; and war will cease in the world when you, and men and women like you, and men and women not as good as you, believe that war need not be. We have to change the atmosphere, until some day it shall be no more possible to practise war than to persecute witches, until war shall seem to our children as disgusting as cannibalism seems to us, until men will no more be prepared to organize to kill men than we are ready to organize to cook men, and until the apostle of the big stick and the prophet of preparation are pilloried alongside the witch-finder of the most brutal ages of the past.

We have to change the atmosphere; and some thing more than a beginning of these things we have seen. In every church are men and women who are ready to follow Him they love to call the Prince of Peace; and outside of the churches are those who, as men of old pledged their lives, their fortunes and their sacred honor to the cause of the newborn nation, are now ready to pledge all of these to something greater than any nation, — the cause of international brotherhood.

The mighty hopes that were glowing red only a few short years ago seem to be burned up in rage and hate and madness; but they will be kindled again. Men will not always be ready to be cannon-food for king or kaiser. When next the madmen in high places bid them kill and be killed, they will be ready with their international organization which will make these things forever impossible upon the face of the earth; for even now, within the last month, Bernard Shaw has said that if the fighting men were sensible they would shoot their officers and then go home and mind their own business. He does not believe that they are sensible enough to do it. I may not live to see, it but I shall go to my grave cherishing the belief that some day, upon one of these historic battle fields, Frenchman will say to German and German to Briton, "Brother across the border, I have no quarrel with you nor you with me. Kings and priests are our hereditary foes. If fight we must — which God forbid — let us turn our weapons against them, and then beat our swords into plowshares and spears into pruning hooks and learn war no more." And the follower of Christ will be ready to follow Him indeed. We shall yield a more complete devotion to his claims as Lord and Master, lord of the emotions and king of the will.

The Christianity of the churches we are told has failed; the Christianity of Christ has yet to be tried. When it is tried it will prove the world's sure hope. The international conscience will be the incarnation of the mind that was in Christ. If the last enemy that is to be destroyed is death, the first enemy that shall be destroyed is war. And the sign under which humanity will cast out the war spirit will be the Cross on which the Saviour died.

OUR CONFLICT AND OUR RESOURCES

Rev. GEORGE A. GORDON

I

Somehow the faith has taken firm hold of the Christian mind of this age that in the courses of time, in this world, good shall defeat evil. Our faith today is faith in the ultimate sovereignty of truth over falsehood, right over wrong, good over evil. What justification in the experience and capacity of mankind there is for this belief we seldom pause to consider. We take the ground that the highest interests of man ought to triumph and we declare that what should be all-triumphant shall be. An imperious and splendid instinct is thus at the heart of the best faith of our time. It advances upon all the continents of wickedness as the tide advances, joyous, multitudinous, irresistible in its sense of the Infinite within and behind it.

The tide itself has limits and there are doubtless limits to our mightiest faith. Instincts are feelings that have been installed in the individual mind by the operation of collective reason; they must be refreshed and renewed from this collective reason. Otherwise like cut flowers they will wither and die. We are not called upon to surrender our great faith when we consult the wisest minds of the world; we are, I think, chastened and elevated in our belief. From even the briefest remembrance of ancient wisdom we return to clear our moral outlook for man of inherent impossibilities.

The two greatest among Greek philosophers divided the universe into things perishable and things imperishable. Man they classed with both orders of existence; his human world was in part temporal and in part eternal. Perfection for man or for the society of men in time was no part of their vision. Indeed time seemed to them insignificant when set in the presence of eternity. There are few passages in the literature of mankind more impressive than those words

in the second chapter of the sixth book of the Republic in which Plato unfolds his idea of the human soul as the child of eternity. The words in which he exalts man throw into littleness man's earthly environment; the Infinite that Plato claims as the field and home of man's spirit almost cancels the importance of the entire world of time. What was supposed to be the whole range of reality is shown to be only a meagre, arbitrary circle in the infinite expanses of spiritual being.

The Hebrew prophets are the exponents of an inspiring social and political ideal. Yet their sense of the tragedy of existence is so deep, their openness to the facts of life is so constant that they are compelled again and again to readjust their glowing vision of the future of their race to the moral breakdown and disaster of their age. Their general attitude of mind is like an April day, — sun-bursts of splendor and hope quenched in universal gloom; again the gloom is broken into fragments by the victorious light.

What was the attitude of Jesus here? I believe that he looked forward to a long development of his kingdom in time, and to a substantial triumph of good over evil. So I understand the Parables of the Mustard Seed and the Leaven. The Parable of the Leaven might be pressed into teaching the complete victory of good over evil, — "till the whole is leavened," till society as a whole is penetrated, changed, transformed; so long must the Christian work. But we must not forget that the last vision that Jesus leaves with us is of a world in time divided, and standing thus at the judgment of eternity. Universal righteousness in time is no clear and sure prediction of Jesus; his kingdom if it is ever to be completed, if it is ever to rule over all, must have a program in the world beyond time.

We must not forget the teachings of common reason. There was a time when this planet did not exist; there will come a time when it will have ceased to exist. Our world is divisible into things perishable and things imperishable; our campaign against moral evil and woe is for time and eternity. We do not expect complete victory here; nor do we believe that this earth is the cradle and the grave of mankind. We hold our faith in a great future for our race chastened and exalted by the august sense of eternity.

II

John Bunyan understood life deeply because he was a great human being. He knew that in himself there was represented the moral conflict of the ages. He knew that for every serious individual soul there is, at some point of its progress, a Doubting Castle kept by Giant Despair, and he knew that for society in its struggle and faith there is the same castle and the same keeper.

The sense of moral bankruptcy overwhelms at times every great soul. Paul with his despairing cry "O wretched man that I am" represents many; Augustine in his idealism and slavery is the type of multitudes; Luther at his task with his conscious incompetence is another representative nature. In the moral despair of the individual there is suggested an immeasurable social collapse. Generations of human beings surrender the social hope of a new heaven and a new earth wherein dwelleth righteousness, because they see no force in existence equal to the realization of this moral dream. This Inferno in which all high hope of better things for poor suffering souls is abandoned is the home of uncounted millions of our race. Mankind has to this extent suffered a moral breakdown; the root of this despair is the fact that there seem to be no resources equal to our social and racial need.

When we look closely at the subject the sources of this despair seem to be mainly two. The first source would seem to be trust in ideas without action. When we imagine that the dream is enough, the vision sufficient in itself, the ideal of a new humanity irresistible, Christian faith all-triumphant apart from the agony and bloody sweat of the moral process, we are doomed to disappointment. Here is the aboriginal difficulty, — the substitution of idea for action, the assignment of the whole task of life to the intellect, the profound and disastrous elimination of will. Already in idea the forest is broken into a thousand lovely clearings; already in vision homesteads are built and the wheat in every field ripens under the benign sunlight; already in dream untold wealth and comfort are here, but in point of fact not an axe has been lifted, not an effort been made, not

a single incursion upon the primeval wilderness has been undertaken, not one sign of the victory of man over nature exists, and in spite of the dreamer's joy want and misery are eating the heart out of the whole despairing settlement.

The second main source of our moral despair is in the deepening sense of the brutal forces in man. During the last three light-hearted decades, we have been smoking the opium pipe of evolution, telling the world how far it has risen, chiefly by its own force, from the depths in which it began, describing the speed by which it has mounted under our sage and dreamy eyes, and prophesying of its complete ascension in the near and sweet bye and bye. Trust in the cosmic process apart from the energy and passion of this moral process is delusion. Recent events have broken this opium pipe and dispelled this delusion. The world as a series of facts is once more gaining solemn recognition. We face again the nameless eonian shame of our cities, the alcohol curse, the economic hardness of heart, the plague of the idle rich, the shallowness and insincerity of the religious classes, the inhumanity of man to man, and the occasional outbreak, as at present, of the wild beast in our race. As at sea in a storm one will sometimes awaken to the fact that only an inch or two of iron shell are between him and the wild flood, so one is now and then made aware of the thinness of the civilized wall that protects all that men hold dear from the immeasurable fury of the surrounding brutality.

Let us make haste to add that in the statement of the problem, we must not exaggerate or lose sight of mitigating incidentals. We must apply Punch's humor to the situation. To Mike, home from the front, battered, broken, half-dead, a benevolent idler remarks, "This is a terrible war." "It is indeed," Mike replies, "but it is far better than no warre at all!" We must not lose the sense of human heroism. Nor must we forget the opposite fact that the sufferings of men do not always weigh heavily upon others. A Boston fireman, to whom I had given for years the tickets that I had bought to the fireman's ball, confidentially informed me on one occasion that his wife had received a great fright on my account. Dr. A. J. Gordon had died, and the newspaper head-line had told the sad story in ten thousand homes.

The fireman's wife with quick sympathy thought of me, and exclaimed, "Doctor Gordon is dead; no ball for me this year." Again, altruism which seems to us absolutely essential to a happy life does not at all times appear a necessity. "My mother told me a falsehood," said one of the small boys in my parish; "she said, 'It is more blessed to give than to receive.' Acting on that principle I put one cent into the Salvation Army box and I have been miserable ever since." Once more the essentiality of mind to human happiness I have recently found strangely contradicted. A faithful servant who after partial recovery from a stroke of apoplexy, upon being questioned by me made the confession that he slept better than he had ever slept, that he ate better and that he enjoyed his life better. He added, "My mind is gone but I don't miss it." These incidents will serve to modify extreme statements, and will perhaps give us a sense of the sanity and hope essential even in the discussion of the sources of moral despair. I can recall no great humanist or humorist who fell a permanent victim of despair. Cervantes rises before one in his prison assuring one that in the black tragedy of the world there are everflowing fountains of mirth.

III

For the despair that comes from moral inertia and insincerity the remedy is at hand. The question of insincerity is the simpler of the two. No man is sincere who is unwilling to back his dream with his deed. The person who is full of talk about his heavenly vision and who withholds his obedience from that vision is an idle chatterer. The Christian church is cursed with this order of persons and they must be shamed into loyalty to their faith. Grant tells us that in the sorest struggle of the great battle of Shiloh twenty-five hundred Union soldiers ran from the field and lay down in a valley beyond the range of the enemy's guns. These men, when they faced their commander and comrades, were so ashamed of themselves that they begged for another chance to stand in the firing line and they vowed that never again would they show the white feather, and they kept their vow. Like the Priest and the Levite in the parable of Jesus, many find religion good for the walk from Jerusalem

to Jericho, good for the happy excitements at both ends of the journey, but good for nothing in an emergency calling for the exercise of an adequate humanity.

Let it be remembered that insincerity is one of the cowardliest of qualities, that it can be scorned out of existence. By the recoil a new moral force will be set free sufficient for many a hard task for many a day. Even in those few cases where men prefer appearance to reality and become expert in every art of disguise and hypocrisy, in the end they are discovered. The sign of the sneak is branded upon their faces; they cringe and fawn like whipped dogs; they reveal the intolerable misery of the path of unreality and cunning over which they have crawled. Goneril and Regan are able with their pretence to blind their poor old father Lear, while the truth of Cordelia becomes an offence to him. Sincerity here fails, insincerity succeeds; in the beginnings of the drama of existence it is often so. The final issues tell another story. The soul that could "love and be silent" came at last to full recognition as a "soul in bliss," and ministering to one "bound upon a wheel of fire"; the successful hypocrites vanish at last in darkness and infamy. They remain only as witnesses against themselves, as forces creative of the life that they despised and destructive of that which they pursued. Judas with the kiss, apparently of friendship, but really of treason, seems for a moment closer to the heart of Jesus than the disciple who leaned on his bosom at supper. The contrast between them soon came to light; one allures by what he loved, the other creates recoil by his dishonor.

If the source of disloyalty to the ideal is not insincerity but moral weakness the force of shame is still availing. There is nothing clearer in the history of religious struggle than that moral weakness brings woe and woe ultimately creates the force that conquers the weakness. This point will emerge in our discussion again in another connection; I here call attention to this sign of hope in the heart of distress. The men who have become moral wrecks under the appeals to lust and drink and dishonor do not tell the greater part of the epic of the soul. That greater part is in the hidden record of tens of thousands who, mortified by their weak-

ness in the presence of evil appeal, and smitten with shame as they looked upon their inward dishonor, rose into strength through their miseries till they sang, as with the voice of the hurricane,

"So by my woes to be
Nearer my God to Thee
Nearer to Thee."

So long as the denial of Jesus issues, as in Peter's typical case, in sorrow, and the sorrow creates a new moral habit, we shall not count the weakness of man stronger than the divine constitution of his being. The Sisyphus stone that the doomed toiler could never land on the hill-top is the symbol of much in the moral struggle of mankind; the lessening burden till it vanishes altogether on the shoulders of Bunyan's Pilgrim is typical of much more.

IV

We are now ready to face our second source of despair, — the increasing sense of the brutality of mankind. There are few who have not, at some period in their existence, sympathized with the person who said, "The more I know of men the better I think of dogs." We are tempted to go further. If anything in the records of the Indian jungle can surpass the record of the violation of Belgium, I, for one, have never heard of it. Face to face with this brutality, and worse than brutality, working in our civilization, cancelling, at times, every instinct of manhood, and making the struggles and hopes of the moral process in history seem utter vanity, we must retreat upon the deepest things of our faith, reform and re-equip life there for a more resolute advance. Nothing less than a general muster of the greater moral insights and forces of the world can meet the need of the times.

We must renew our vision of the great principle at which I have already hinted and which I now state, — the self-destructive force of evil. All lines of conduct, all kinds of behavior are at first neutral. Whichever courses are chosen are adopted in the belief that they will increase the quantity or exalt the character of life. On any level of existence none but madmen commit suicide. That life is good, that

this good is increased by the increase of the quantity and the improvement of the quality of life, that the supreme good is life carried to its utmost in magnitude and its highest in worth is an axiom written in the heart of normal man everywhere. Courses of action are adjudged better or worse, good or evil, precisely as they seem to accord with or contradict this aboriginal intuition of life. Much mistake is mixed with the human judgment, much deceit is worn by the appeals that compete for human choice. Essential good often appears as essential evil as when the rich young ruler turns away from Jesus, essential evil often seems good as in the garden of Eden story the forbidden fruit appeared fair to the eye and good for food. The moral process has been plagued from the beginning of this compound of inward error and outward cheat. In the grand campaign, again and again, enemies have been regarded as friends, and friends have been regarded as enemies; the objects of sense have never lost their power of stealing the livery of heaven. Satan disguised as an angel of light, and in this character winning his way to the friendship of men, is a symbol of one of the saddest chapters in human history. The judgment is so errant and the disguise is so subtle that all of the people have been fooled some of the time.

Here comes into view a great saving principle in the human soul. What diminishes and degrades life is finally seen to be evil; what enlarges and exalts life is ultimately known to be good. We learn obedience through suffering. The friends and foes of man in the environment, in foods and drinks, in types of human being, in courses of action, in ideals, in beliefs, are sooner or later, in the light of experience, clearly seen and solemnly judged and set apart as far as the east is from the west. That under certain conditions fire burns, that water drowns, that poison kills, that enmity is foolish and that tribal war means extermination, become axiomatic. These instances are typical of that segregation into opposite camps of the bitter and the sweet, the deadly and the benign in human experience and the causes of these experiences. Nothing can run counter all the time to the highest interests of life without disclosing its deadly character, without creating in the soul of

man protest and recoil, without organizing against itself the mightiest energies of our being.

Through experience of good and evil the moral life of man began; through experience of good and evil the moral life of the race has advanced; through experience of moral suffering and gladness two worlds of objects and causes have rolled into distinct and everlasting opposition — the world of human good and the world of human evil. This general determination of all things into one or the other of these two worlds is an astonishing achievement; it is besides one of the solidest grounds for hope in progressive enlightenment and finer discrimination. The illumination of experience is the ultimate teacher; from its wisdom there can be no appeal. Its reasonings are not in words and propositions but in sorrow and tears; its judgments are not primarily in books but in the agony and bloody sweat of human lives.

What Grant felt when on a critical day he said, "Let us have peace," his experience as a soldier conditioned, Sherman's famous remark that "War is hell" was coined by one who had gone through that inferno. There is a process going on among all races in all parts of the wide world in which there is an increasing repudiation, in the name of life, of lust, cruelty, dishonor, selfishness, inhumanity. We are familiar with the sacred tradition in the case of individual souls. The tradition is wider than we know; it is the record of the continuous emancipation of mankind from one evil after another in the long courses of time, and these evils when assembled are the witnesses of an immeasurable moral victory. Human beings, on a wide survey, can no longer do what they have done. Even in the horror of war the atrocious things that men are doing are generating more and more the force that shall eventually end war. The race is even now, in the presence of the continental eruption of the brute in man, silently gathering in a great purpose to annihilate this horror of human history. Evil in its most gigantic form is calling into existence in the heart of the world the force that shall destroy it. Evil under a thousand disguises seeks the blessing and the suffrage of human beings; good disfigured, and apparently an alien in the land, often seems to invite rejection and curses. Mankind under the

Divine illumination of experience will more and more repeat the great repudiation and confession of the prophet Baalam:

> "How shall I curse whom God hath not cursed?
> Or how shall I bless whom God hath not blessed?"

The self-destructive nature of evil in human experience is the negative side of the presence in man of the Eternal Spirit. The basal idea of our religion is that man is made for honor and not dishonor, righteousness and not iniquity. The great saying of Augustine expresses the law of our being both as essentially alien to evil and as essentially akin to God: "Thou has made us for Thyself and we are restless till we repose in Thee." The Parable of the Lost Son is the great example in the teaching of Jesus of the principle of the self-destructive nature of evil rising up into the highest religious meaning. The younger son with his portion of his father's goods goes into the egoistic life with passionate intensity and with the utmost confidence that the kind of experience he has chosen is good and not evil. The experiment is pushed to the farthest limit of endurance. At every step forward in this egoistic course the evidence that he is mistaken increases; as he perseveres the demonstration becomes plainer and more cogent; as he still elects to disregard the vital argument it continues to ascend till, like the hurricane in the path of the ship, he can no longer face it and live. Reason in the courses of experience is too strong to allow his delusion to endure; the great reversal comes, what was good is seen to be evil, what seemed evil is now known as good. "And when he came to himself he said . . . I will arise and go to my Father." The profoundest philosophy of man's being and history lies in that great Parable, the insight that makes final despair of the victory of good over evil impossible.

We need a far more serious system of moral education, as a proof of our sympathy with the idea of the self-destructive nature of evil, as a sign of our faith in the Deity resident in the spiritual nature of man and as an assertion of that freedom whereby we may accelerate the victory of good over evil. When Greece was going to wreck the cry of Plato was for a nobler and completer education. In the

succeeding generation Aristotle became the servant of the same national need. That these two great educators failed to save their nation does not mean that we should fail to note their wisdom. The adequate education has perhaps never been even outlined; the best that we have has never been adequately applied. It is, however, clear as sunlight that human lives must be shaped from the earliest years under the influence of the highest moral ideals, if we are to make headway against economic evil, social evil, the evil of inverted values, insane perspective, the illusions of the egoistic life and the disguised horrors of inhumanity. "No revival, however sincere and noble, can be more than the merest beginning. Nothing is finer in the career of Dwight L. Moody than his final complete subordination of evangelism to education. Intermittent influence is nearly useless; all substitutes for the steady reign and unbroken sovereignty of Christian ideas from life's beginning to its close are utterly disappointing; only the energy of the truth in which God lives, seriously and constantly applied, can give us the character in men and women for which the world waits. Play, learning, working, love, marriage, parenthood, business, citizenship, our whole earthly life must come for interpretation to the Christian ideal as the infinite perfecting grace of our human world.

We need a new appreciation of the value of Jesus at this point. His claim upon the reverence of mankind has here its sovereign vindication. His value as a maker of character, as a creator of the highest kind of human being carries in it a mighty appeal. What we owe to him here, slack and unresponsive as we are, is unspeakable. His work for children, youth, serious men and women, the moral leaders and prophets of our world is immeasurable. Our poor bewildered eyes cannot fail to see our whole higher human world as it moves in the radiance of his teaching and spirit. Yet more. He is not now a glorious abstraction, a manufactured article of theology, doing logical duty mainly among doubtful propositions; he is the sovereign human force, near to man, infinitely attractive in his true character, the creator of the completest life possible for man. In his first disciples he turned peasants into prophets, fishermen into world-

teachers for all time. That is the index of his greatest achievement.

The capacity for hero worship is perhaps the second best force in our being, and it is unsurpassed in setting free the highest in man, the power to worship God. The worship of God is the adoration of the Absolute worth and he who lives in ever-deepening admiration of the moral heroes of the race is on the way to the beatific vision. What Washington and Lincoln are to this nation with its ideals and hopes wise men know; what the prophets, apostles, martyrs, saints, the glorious servants of our kind, might mean for the renewal in successive generations of the Christian ideal and obligation our surest leaders begin to dream. Old Plutarch and his *Lives* set an example which has yet to be followed. Our wealth in heroes is undeveloped and unused.

When our living leaders surround our existence from first to last with a wise selection of the majestic dead our human world will awaken from its torpor like the earth in spring. And as the hero of all highest heroes, as worthiest among the worthy, we must present as the supreme creative force in men's soul the character of the Lord Jesus.

Our faith in God the God and Father of Jesus Christ, as Paul described him, imminent and yet transcendent, whose transcendence is the Infinite moral reserve of the universe, must of course be our ultimate confidence. Our world belongs to him, and we honor him best when we live in the sense of his responsibility for the race that he has made. Our faith in God must be for today and for all time. We must supplicate him to work through all the ideal energies of the race, to augment them without ceasing, and to renew in them the sense of his presence with men. We must not forget the demand of a New England theologian face to face with the reign of iniquity, "Give the Almighty time." The campaign is eonian; where and when it will end we know not. As in the Platonic myth philosophy takes refuge in poetry so in our fight with the beast we follow the sure rational principles of our faith into the eternal world, and in imagination, we anticipate the sovereignty of those principles there. The vision of a universe clear of all sin, cleansed from every stain of moral evil, taken back as a perfected har-

mony into the heart of the Absolute symphony, is for sincere souls the greatest militant faith that human beings can hold. Such a faith covers the struggle in time, in the name of Eternity, with inextinguishable hope.

This sense of Eternity is our strength as it works in the self-destructive nature of evil, declaring with old Ben Jonson "the devil is an ass"; as it manifests itself in the Deity alive in its constitution and in the higher experience of mankind; as it organizes itself in nobler forms of education and sets free great creative instincts through hero worship; as it becomes light and salvation in the Lord Jesus. This sense of Eternity is our ultimate ground of victory; here we have length and width and depth of vision; here are gathered for completer organization the moral forces and capacities of man; here operates and here stands in reserve the Eternal spirit. In this faith we call to one another in the darkest hours of the fight:

"Say not the struggle nought availeth
The labor and the wounds are vain,
The enemy faints not, nor faileth,
And as things have been things remain,

If hopes were dupes, fears may be liars;
It may be in yon smoke concealed.
Your comrades chase e'en now the fliers,
And, but for you, possess the field.

For while the tired waves vainly breaking,
Seem here no painful inch to gain,
Far back, through creeks and inlets making,
Comes silent, flooding in, the main.

And not by eastern windows only
When daylight comes, comes in the light,
In front, the sun climbs slow, how slowly,
But westward look, the land is bright."

RELIGION IN OUR COLLEGES

PRESIDENT HENRY CHURCHILL KING

RELIGION, in the theme given me, is intended, of course, to include morals; for any religion that does not fruit in honest and worthy living is not worth talking about, in college or out. The subject, so conceived, is manifestly of the most vital significance; for to the colleges and universities many of us are committing for all their higher training our sons and daughters, and in these institutions the leaders of national and church life are being trained. It mightily concerns us all, what the religious spirit of our colleges is.

Nevertheless, I shall not dwell on caustic criticisms of the colleges and universities, like those of the late Mr. R. T. Crane of Chicago, though some of the replies from college and university men to Mr. Crane seemed to me almost more disturbing than the original charges. Nor shall I dwell on the grave misgivings of undoubted friends of the colleges, like Mr. Clarence F. Birdseye, who, after a very careful study of college and university conditions, wrote, several years ago: "When I had gathered my proofs together I was appalled at what I had found in many institutions, and at the conclusions which must logically be drawn therefrom." And I shall not even dwell upon the dissatisfaction with positive achievements expressed by other friends of higher education, like Dr. Edwin E. Slosson and President Wilson. In the light of his extended study of great American universities, Dr. Slosson wrote: "The most vulnerable point in our collegiate system is *the diversion of the interests* of the student body from the true aims of the college. Social life, athletics, dissipation, and the multitude of other student activities have cut down to the minimum the attention given to their studies." President Wilson expressed the same conviction in his now famous sentences: "So far as the colleges

go, the side shows have swallowed up the circus, and we in the main tent do not know what is going on. And I do not know that I want to continue under those conditions as a ring master. There are more honest occupations than teaching if we cannot teach." These last charges are a good deal more serious than seems sometimes to be perceived. For so far as they are true, they mean that our colleges are simply going out of business.

Concerning all these criticisms, three things ought in fairness to be said in passing. First, a part of the trouble, at least, lies in the homes from which students come — homes too often without adequate discipline, convictions or ideals. Many parents, it is to be feared, are not earnestly coveting the highest character and the highest tasks for their sons and daughters. Second, since Mr. Birdseye wrote, there have been, on the whole, some moral gains in college and university life. Third, religion probably has a larger formal recognition, at least, in the general college and university life of today than perhaps ever before. The Christian Associations are more prominent; there is more individual Bible, mission, and social study; there is a clearer perception of the need of taking religious data everywhere into account, and the attitude concerning religion is on the whole less apologetic. Courses in Biblical literature, and in the history, psychology, and philosophy of religion are much more in evidence. I make no attempt to summarize these gains. In all of them we may well rejoice.

But unfortunately at the same time the colleges have been subjected to the drastic criticisms already referred to, and it must be admitted, probably, that there is still a good deal of justified dissatisfaction with the prevailing tone of college life. Though it should be emphatically said, that there are great differences among colleges, and sweeping statements cannot be justly made.

Without taking, then, a pessimistic or merely critical position, I confine myself to two positive insistencies which I believe to be most of all needed to insure such a moral and religious life as our colleges ought to have. I am contending, that is, first, that religion in our colleges must mean the vigorous application of the principle of the obligation

of the privileged to higher education; and, second, that it must also mean that the colleges should honestly do what they pretend to do. I shall not be anxious concerning religion in the college if these two things can be done. Without them, we may be sure, religion cannot count in our colleges as it ought.

I. In the first place, then, I urge the necessity of *a changed point of view in college life as alone rational.* Very much depends on view-point. The changed view-point for which I plead is the *clear and definite application of the principle of the obligation of the privileged in higher education.* We have been applying the doctrine to wealth and to office. Does it not hold even more for inner resources? Have we ever applied it strenuously to higher education? And yet the colleges and universities and their students are public beneficiaries to an enormous extent. Are they justifying their privileges? The university stands, for example, for expert leadership in all departments of thought. Can it refuse this leadership in the most vital of all fields — that of conduct and ideals? And, as to the students themselves, it must never be forgotten that college and university students constitute a small and highly privileged class of the community, set apart for the time from the productive forces of the nation, for the very purpose of training for larger service. The fulfilment of that purpose is the only justification either for putting such large resources into higher education, or for setting apart these youth for these special privileges. Is it not high time that it was recognized on all hands that the community has every right to expect, as a matter of course, from persons so privileged as the students of our higher institutions of learning, not only not selfish lawlessness, and not only common obedience to law, but preëminent regard for the public good, patriotic devotion, deep concern for the inner life of the nation, and therefore most honest and earnest use of present opportunities, and a corresponding intelligent insight into the laws of life and obedience to those laws? This is a standard that must steadily be held before our student bodies. That spirit would speedily subordinate the side shows to the main tent.

Primarily this is a matter of college administration. There

is neither need nor use in allowing outside interests to dominate the college's main work. At least dissipation and incorrigible laziness alike should automatically close the door to the high privileges of college education in both state and private institutions.

To meet its plain and simple obligations, therefore, — the obligations of the highly privileged — the business of higher education — I think one must admit — properly demands an atmosphere that shall be characteristically one of self-discipline, of work, of positive and aggressive convictions and ideals, and therefore of enthusiasm and leadership in the world's highest progress.

In the first place, the serious work of training the leaders of the nation's life cannot be done in an atmosphere lacking *self-discipline*. But the colleges frequently do not give that impression. I am no pessimist nor kill-joy. But there is call, I cannot doubt, for a new Puritanism in our college life. We shall not make again the mistake of asceticism — of regarding self-denial as an end in itself — but we shall feel that teachers and students alike ought to take on, understandingly and whole-heartedly, all that self-discipline that is valuable for the individual himself as physical, mental, and moral hygiene — (for which Yale's Professor Fisher has been contending) — all that self-discipline that, though the individual himself may not feel its need, is fairly demanded by the good of the whole community; and all that self-discipline that is further involved in the full subordination of all the lesser goods to the greater, and in the clear recognition that a man is made for heroic service, and cannot himself be largely and finally satisfied in passive self-indulgence. Such self-discipline is no enemy of joy, but itself the condition of the largest and truest joy, as Christ so clearly saw — the joy of self-conquest, the joy of growth, the joy of work, the joy of friendship, the joy of service, the joy of sacrifice, the joy of God.

The atmosphere of the college, too, should be characteristically one of *work*. The college course should not mean four years of "loafing and inviting your soul," whatever that may mean. If laziness — physical, intellectual, and moral — is not the original sin, it lies, certainly, very close

to the source, for it makes growth impossible. Frantic activity is not what is desired. Leisure is doubtless necessary to the highest results in education, but not loafing around. And only that leisure will be fruitful that has a background of work, not of laziness; of duties faithfully performed, not of duties forgotten and neglected. The phrases "greasy grind," on the one hand, and "a gentleman's marks," on the other, have much to answer for in the deterioration of college life. Serious, honest, persistent work is only a decent demand. Less cannot be required of a student than that he should live up to the spirit of Kipling's lines,

> "Begin, — continue — close the work
> For which they drew the wages."

There is always an element of treachery somewhere in failure to do honest, square work, to meet one's plain obligations, to "play fair." This is only to ask the student to come up to the level at least of our pure food laws, and to live up to his label of "student."

A college, too, that has not permeating it through and through positive and aggressive intellectual and spiritual *convictions and ideals*, simply cannot give serious and vital content to the life of its students, nor will it have the sincere intellectual respect of the very students whom it is coddling. Self-control, the student must learn, is not primarily negative but positive, and character is no mere cutting things off or emptying things out, but the taking on of the great purposes, the great causes, the great devotions, the great enthusiasms. The college must make it plain to the student that goodness, thus positively conceived, is the most interesting thing on earth.

And, finally merely to clean up the moral life of a college, in answer to criticisms from outside, must be regarded as a pitiful result at best. No virtue is safe that is not militant. How can the colleges consent to be laggards in the matter of moral and social ideals? How can they help realizing that they stultify themselves if they fail to be leaders, if they fail to be training leaders, if they fail to be far in advance of the average sentiment of the community? *Enthusiastic leadership* in human progress is rightly to be expected from

the colleges. And yet the city University Club is too often distinctly reactionary.

Self-discipline, work, positive and aggressive convictions and ideals, moral, social and religious leadership — these the college must show if it is to live up to the obligations of high privileges. And — let us be sure — it will not show these characteristics in students, if they do not exist in teachers. We may not ignore the law of cause and effect, if we want a soundly religious life in our colleges.

II. My second proposition is this: Religion in our colleges should also surely mean that *the college is doing honestly what it pretends to do — the work of the higher education of its students.* What, at least, should such higher education mean? Surely, *the personal sharing by the student in the great intellectual and spiritual achievements of the race.* And we can say with some definiteness today what that calls for — the personal sharing by the student in the scientific spirit and method, in the historical spirit, in the philosophic mind, in esthetic appreciation, in the social consciousness, and in religious discernment and commitment. The moral consciousness of the race is revealed in all these alike. And teachers, we may well remember, cannot share with students what they themselves have not. Not every teacher of science is a possessor of the scientific spirit. A man may teach complicated courses in history, and yet lack the historical spirit. The war has proved both these statements.

If the colleges will honestly do this work of higher education, religion will take care of itself. For religion is not something desirable but extraneous, to be added from outside to higher education. It inevitably permeates, I believe, a college education that is utterly true to its real ends. I am not, therefore, going to say that if the colleges will add Bible courses and technical religious means of various kinds, — though I am far from undervaluing these means, — that religion will be saved in the college. The only religion that deserves to be saved must pervade the entire life of the college. I may well make, therefore, the text of all the rest that I have to say, a sentence of one of your New Haven prophets, Dr. Newman Smyth: "The whole man, in the

entirety of his being, is the organ of the spiritual." In other words, may it not be that no small part of the comparative unsatisfactoriness of the moral and religious life of our colleges is due to the fact that it has been too exclusive, too limited in its application, too lacking in vision of the all-inclusive meanings of religion?

The very business of the college, then, let us see, is to bring its students personally to share in the great intellectual and spiritual achievements of the race. One cannot neglect one's primary business and be truly religious. We have talked about the scientific spirit, the historical spirit, the philosophic mind, and the rest, but we have not sufficiently perceived that higher education fails — dismally and surely fails — in just so far as the personal sharing in all these falls short. This is the stern test that we must bring to all higher education. Every one of these great outstanding characteristics of our time, it is not too much to say, is very closely related to that Christian spirit which should inform the whole life of the Christian college, and culminates, indeed, in the spirit directly commanded by Christ.

First of all, the Christian college must make possible to its students some personal sharing in *the scientific spirit and method* — perhaps the most outstanding inner characteristic of our time. It implies wide and patient and systematic study of the facts, and insight into laws — natural, economic, political, social. And the scientific spirit means the habitual determination to see straight, to report exactly, and to give an absolutely honest reaction upon the situation in which one finds himself. That spirit alone applied to college conditions would work a revolution, bring a new sense of law into students' thinking, and a clear preception that there was no true education where there was not insight into the laws of life and obedience to those laws. Now, all this is strictly in line with Christ's own insistent demand for utter inner integrity, with his passion for reality everywhere, and with his insistence that men must come to insights and decisions and choices of their own. A genuine infusion of the scientific spirit into college life would be very like a veritable revival of religion for students and teachers alike. And we

teachers owe it to our students that we should bring them into the scientific spirit.

The historical spirit might almost be said to be an application of the scientific spirit. It is the ability to put oneself, with vivid constructive and detailed psychological and sociological imagination and insight, at the point of view of the other man of the other race, of the other time and clime, and to see things through his eyes, from his point of view. It has profoundly influenced our estimate of most important interests, as the historical criticism of the Scriptures and the whole growth of comparative religion bear witness. And all this the Christian college may gladly welcome; for it means the interpenetration of religion and life. It is, too, the very essence of the Golden Rule, and ought to be one of the great modern bulwarks against race prejudices, race contempts, and race hatreds, in the United States and out. The great world war is a demonstration of wide-spread failure at this point. Have we been taking pains to share with our students the one priceless thing that the study of history has to give — the historical spirit? That would certainly help both them and us to a more Christ-like feeling. History is not to be made the vehicle of race contempt and race hatred.

Nor is a man educated who quite lacks *the philosophic mind.* Men need to see life steadily, and to see it whole; to ask ultimate questions, and to inquire as to life's ideal interpretation and its final meaning. Thoughtful living is hardly possible otherwise. No age has more needed the philosophic mind than our own, — so complex, so transitional, so revolutionary, possessed of so stupendous resources. And in all its final interpretative task, philosophy comes inevitably to essentially religious questions. The kinship is unmistakable. The fact seems to be, that the full answer of religious faith is needed to enable philosophy to reach its goal of a completely rational world. Serious, thoughtful, philosophical study, that earnestly takes into account all life's data, is at home in the Christian college, and is closely akin to expressly religious inquiry. Religion has suffered from a superficial and hand-to-mouth education. We owe to the student — in proportion to his capacity — the philosophic mind, and religious life will be deepened thereby.

Nor can the college leave out of account the realm of *esthetic appreciation.* How deeply significant esthetic appreciation is, is forced upon one by various lines of thought. Esthetic interests make for the balance and sanity of even the most earnest college life. The fact that the great method of coming into all the great spheres of value is the same method of staying persistently in the presence of the best with honest response, is also most suggestive of the close kinship of the esthetic to the moral and religious. The frequent profoundly moving and thrilling power of the beautiful can hardly be understood at all, except upon some such hypothesis as that of Lotze, that the beautiful, so clearly seen in a mere fragment of the world where we had no right to expect it, seems to us a kind of divine prophecy and promise of the ultimate harmony of all. This sense of the beautiful, too, thus finds its natural culmination in religious faith. Not to have introduced our college students into an intelligent appreciation of the great realms of the beautiful in literature and music and art, is to have cheated them of no small part of their rightful racial heritage, and to have left them less sensitive to the appeal of the ideal everywhere. The habitual association of the true, the good, and the beautiful is not meaningless.

It is still more clear that a man does not belong to the modern age, who has not shared in its most marked characteristic — *the social consciousness.* A college education today that does not bring its students to a personal sharing in the social consciousness, is pretty nearly a farce. It must be confessed that our higher institutions of learning have at this point too often lagged behind, and even proved reactionary. And yet, nowhere more than in this essentially moral task is the race working out the problem of social progress. It has still much to learn of complex conditions and laws — natural, economic, political, social — but it knows something, at least, of its ideal and goal, and knows the essential method of the scientific mastery of its problem, realm after realm. At no point is our generation more closely akin to the Christian spirit than in its social consciousness. The college ceases to be Christian, so far as it fails in the social consciousness. And yet our college men find it all too easy

to count themselves comfortably in the privileged classes, with small vision for a civilization that shall truly measure up to the standards and ideals of Christ. Here particularly may it be said, "Where there is no vision the people perish." We owe our students the social consciousness. Religion and morals would at the same time be revived.

Finally, no imperative upon the races has been felt more keenly or more persistently than the demand for *religious discernment and commitment.* We have seen how naturally and even inevitably the other outstanding racial tasks look on to the essentially religious goal. Religious faith is profoundly needed, as reason, motive and power for all these other tasks of the race. We cannot hope that students will come into the full meaning of these great intellectual and spiritual achievements of the race without the motive power of the religious life. The permanent meaning and value of life must be built upon the conviction of an infinite purpose of good back of the universe, of faith in a heart of love in all life. And our educational task cannot be finished without bringing our students vitally to share in religion. For, as Eucken says so characteristically for our own time, "Not suffering, but spiritual destitution is man's worst enemy." All this means that we have no occasion to apologize for religion in college education. In truth, we can deal seriously and adequately with our educational task only as religion permeates the whole. And that result, I am contending, we cannot reach, if we are treating religious education in any exclusive and fractional fashion. There must be the most honest, thoroughgoing and broad-minded application of the spirit of Christ to every phase of our college life. Christ, not convention, is to determine aims and means.

By methods no less broad and far-reaching than these is religion to be kept in its true place in our colleges, and the Christian ideal in education to be achieved. There must be a rigorous application of the principle of the obligation of the privileged, in higher education, carrying with it an atmosphere of self-discipline, of work, of positive and aggressive convictions and ideals, and therefore of enthusiasm and leadership in the great world tasks. And the colleges must honestly do what they pretend to do. And that cannot be

done, except in so far as their students are brought to a personal sharing in the great intellectual and spiritual achievements of the race, — into the scientific spirit and method, the historical spirit, the philosophic mind, the social consciousness, and religious discernment and commitment, — every one of them involving, at the same time, moral and religious conviction and purpose.

THE SPIRIT OF CHRIST IN THE INSTITUTIONS OF OUR NATION

RAYMOND ROBINS

If I were seeking to find the heart of what I shall try to say here this evening in any word in this Book, I should use these words:

"For God sent not his Son into the world to condemn the world, but that the world through him might be saved."

We are living in a changing social order, and the changing order presents a special challenge to this generation. The living conditions for thousands of people in this republic have changed fundamentally in the last thirty years. The old individual control has broken down over a great deal of life, and the new social control is not yet wholly born.

Just what do I mean by that? I was raised on a plantation in the old South. The nearest house was a mile away, and in that simple home the father and mother controlled everything, light and air and education, food supply, water supply and morals. I have lived for sixteen years in the most crowded tenement ward on the West Side of Chicago, 75 thousand people piled one on top of another in less than a mile square, speaking 22 different languages, coming from the ends of the earth. I will agree with any man in the insistence upon the responsibility of the home; but I want a home to start with. Take the tenement home beneath mine. Mother, father, five children, simple, Christian peasant folks from the old land. The father goes to work in the morning at the Griffin Car Wheel Works and works ten hours. He goes early and returns late. He sometimes works over time and sometimes works on Sunday, to add a little more money in that home. His wages are small, he does common labor. The mother leaves the home and goes to work about an hour after the father, in a garment factory four blocks away, and she works nine hours. The children

of that home are under the care of the little fathers and little mothers of the tenements during all of their waking time. Because they must play somewhere they play in the streets; there are no back yards to those tenements. Playing in the streets, they get the morals of the street. If there is a low dive on that corner, and a low dance hall on this corner, and a gambling hell there, and sometimes a house of ill fame there, the children do not get the morals of the home; they get the immorality of the social order. The very light, the air the children breathe, are determined by the building ordinances and the sanitary code from the City Hall. The food supply is not a matter of choice of the mother. She buys in the near-by market, she walks from her home with a little money and buys the food and brings it home. Unless you have a pure food law through your state legislature and one in Washington, and enforce it through your sanitary bureau at City Hall, thousands of little children in this republic will have the choice between one kind of milk with formalin in it and another, one kind of meat too old for human food and another, one kind of partially decayed vegetables and another, and they will grow up narrow chested, gray blooded, incompetent, puny, unfit for the labor and struggle of life, quite independent of the ideals and morals of their simple parents, who are without resource in the actual living situation.

And that interests everybody. Whether you have a Christian conscience, whether you care about the larger ideals of human brotherhood or not; if there is nothing but a financial nerve to you, you can be reached by that, because there is not a home in the republic or a tax payer in the land that is not paying the increased cost in money to help increase the penitentiaries and asylums, juvenile courts, delinquent and dependent homes, and other means of taking care of the social waste that we are fashioning in our mill towns and cities. We are building criminals as you sit here on your seats tonight, in a great many communities under the flag. This is new in history, and the strain is new in our civilization.

Side by side with that change is a change in the industrial life of the republic and a consequent strain there, a strain on

the old morals and an uncertain loyalty to certain class morals that are growing up, in my judgment the enemy of the larger national purpose. We used to have simple industries in this republic. A man, his family, his partnership owned a factory. They worked 75 or 100 or 200 men; they knew their workers by their first names; the workers' children and the employers' children went to the same school; the worker's wife and the employer's wife went to the same church; there was a community and a social bond. You say, "Yes, I know a factory like that." Yes, so do I; but they are left-overs. In the last thirty years, ninety per cent. of employing capital has passed from the individual control to the corporate form of control.

I believe in the corporation, and believe it is a necessary instrument of modern production. It is a foolish person who does not see the breaking up of the laws of personal responsibility for employing capital. If I own stock in the U. S. Steel Corporation and live out West, I have got to have a pretty active conscience and a pretty vital social sense if it reaches to those furnaces at Gary and Pittsburg where forty thousand men are working tonight, working twelve hours a day and seven days a week, and twenty-four hours on the double shift, grinding themselves out on an average in nine years.

There is growing up in the nation a class morality among capitalistic interests on the one hand, and a class morality among labor interests on the other hand, that both menace the better issues of the republic. To make that fairly clear, — we were passing a ten-hour law in Illinois. Massachusetts has had one for 33 years, England has had one for 60 years. We were the third industrial state in the republic, and we were working our women 12, 14 and 16 hours in the rush season, in one day, and they were breaking down with nervous prostration under the strain. We had a bill in the legislature seeking to limit the hours of women's labor in any one day. Walking through the corridor of the Capitol building I met a friend of mine, a millionaire manufacturer of Chicago, a warm personal friend, as good a man in his personal life as you can find anywhere, a good member of his church, a sincere and worthy citizen. I said, "What are

you doing here? Did you come up with this manufacturers' lobby to fight this bill?" He said, "Yes." I said, "Aren't you ashamed of yourself?" He said, "I don't know but I am. You know, the executive committee appointed me as chairman of the committee to come up here and I said I didn't want to come, that I didn't know but I was for that bill. And they said, 'Oh, well, you won't have to speak, we have somebody else to speak. Everybody likes you and we count on your going and we know you will do it.'" He had yielded and gone, and he was using his splendid influence and his Christian character against the protection of the working mothers of the poor in the state of Illinois, in violation of his individual conscience, but under a certain sense of loyalty to his group.

There is a strike on, the garment workers are out. I am making a circuit of a certain number of factories, and find four men as I turn a corner beating a woman. She is down on the ground. I go into it and pull a fellow off that I know perfectly well, a decent, clean fellow, an honest man, good to his family and a member of the church. I pull him back and say, "What is this you are doing?" He looks up sheepishly and wants to get away, but I say, "Oh, no, we are going to talk this thing out." I get him off in a comer and he says, "It is like this. The executive of our union told us to come out and stop these non-union strike-breakers from going into that factory. I went along and when we got there this girl started in. I said, 'Don't go in.' She started on and I touched her on the shoulder and she struck at me and then I struck at her, and then we all jumped on her and knocked her down." I am here to say that that man was not a criminal in his heart; he was not a wicked, brutal person at all as it seemed to show him to be; but he was influenced by the new group interest against his better moral nature.

When you get a great organization of capital on one side and a great organization of labor on the other side, a non-resident ownership dealing with the conditions of labor and hours of work by which people give their lives a day at a time, you have got a serious social strain. We had a great struggle on in Michigan a little while ago, practically civil

war, and I found one of the largest stockholders of that enterprise a woman in the city of Boston and one of the best women in this country, entirely without responsibility or knowledge of the enterprise. There is not a man in this room who does not know that things are better in Colorado today after that social war they had there, not because of the plan that Mr. Rockefeller has presented so much as because of his presence there, as because he has gone there and is recognizing his personal and moral responsibility as one of the owners of a great corporation. And that strain is new in history.

Side by side with that is the strain of our political situation. It is a stupid person that does not know that every person in this room is more concerned about social control through government than ever before. Not concerned in jobs, not concerned in party creeds; but concerned in the actual control over life through government. The law reaches out to the ideals, the sanitation, the food, the education, the morals, the industry and the whole life of man. We have broadened the basis of democracy and we are trying to make every individual consciously responsible, but it is a tremendously difficult job. The old class control is breaking down, and group control and the new social control and responsibility and power are not yet fully born. This is a new strain in the life of the republic.

Some years ago I met this situation in this crowded tenement ward. I met it with real personal conversion I think. I was ready to fight for it, at least, and to suffer for it, with a sense of the real and personal gospel of Jesus Christ, believing that what it had done for me it could do for every other soul, and eager to carry it home with conviction to human hearts; and not without some success. But I was very much as a person standing on the bank of a stream that had overflowed its banks and was bringing down houses and people by the thousand in its swirling waters. Now and again you threw out a rope and some fortunate person caught the rope and was brought to shore. But your joy in the rescue of the soul was largely mitigated by the consciousness that thousands were going down, and you asked yourself, "Is this the real gospel I am trying to preach? Does it

really meet the job? Will it actually do the things that has to be done? Or was this a gospel only for the simple, individualistic life of an earlier time? Will it meet this complex time now in terms of power." I dare say to you tonight that the challenge of the Christian gospel today is not the same challenge that it was then; the emphasis is not there where it was in the first century. The Master said that the whole enterprise was involved in these statements: "Thou shalt love the Lord thy God with all thy heart and with all thy mind and with all thy soul, and the second commandment is like unto it, Thou shalt love thy neighbor as thyself." I undertake to say that the challenge is on the second commandment today.

Now do not let us get confused. You will never redeem this world without redeemed men and women, without men and women in whom the passion of Jesus moves with power; it is the only redeeming force that there is in this human world. But if you only have men with a personal passion for individual conversion you will not save the world either. You have got to do more. The challenge of the first century of Christianity was this: in the midst of a dying civilization, in the midst of perishing and formal faith, when the synagogue had become a mere matter of formality, when the great teachers made broad their phylacteries and prayed long prayers in the market place, when the temples at Rome were discarded and the augurs laughed at as they passed along the street; amid such a time is there any God, any faith, any power that can give back to men a great conviction, a personal righteousness for which they will live, and if need be, die?

The Galilean answered that challenge, answered it with a glorious affirmative, answered it by taking some simple fisher folk and giving them power by which they stood fearlessly in the presence of kings and met the last full issue of their lives unfalteringly. Anyone who knows history knows that there has not been a generation since that there have not been men and women with the power of Christ living the divine life here under the power and authority of Almighty God, the great, dominating personal christian experience.

That is not the challenge. The challenge of the 20th

century is this: Have you got a gospel, a Christ, a religion that can reach down here to these disinherited children in this tenement and give them back a decent human life? Have you got a religion that can reach into these sweat-shops where these girls are working under conditions that break the health and frequently the morals, and give them back the hope that they shall have a home, a family and a decent life? Have you got a gospel that can go down to these men in front of these furnaces and give them back an eight-hour day and a six-day week, and let them be something more than mere machine hands, let them be citizens and fathers as well? Have you got a gospel that will reach into political life in terms of power, and get this crooked chief of police off the job and a good honest chief of police in his place? Have you a religion that can reach down there and take the corrupt cops off the job, so that when we have a policeman with a uniform on in the play places and recreation places of the poor, we shall know that that policeman is protecting the daughters of the poor, instead of being under tribute to the powers that prey upon the daughters of the poor? Have you got a gospel that will reach you in that comfortable and easy place and take you out there where the storm is, where the battle runs?

I met that challenge because I had to meet it. I wanted to try to keep intellectually honest, I wanted to try to keep on the square with myself. I said, "You can't play this game on an individual program only and win this fight, and you might just as well acknowledge it like a man." Now did the gospel have any program for social regeneration as well as individual regeneration? I went back to the gospel where I have stood for sixteen fighting years. I do not want any part in any program that cannot relate itself to the gospel, but I will fight for economic justice and political justice with anybody.

The first thing I found when I got back to the scripture was that Jesus did not expect to do it alone. He had the power, but he chose ordinary common folk to help him do it. That was a tremendous lift; because if you are going to do anything in this world, in the complex social order where the strain is heaviest, you are going to do it with other folks,

and you can't be so all fired particular as to who the other folks are. If you are, you won't do it with many people. I had to ask myself, "Have I got to wait for a new generation to be born of the elect, of the folks that are as good as I am, before I can start out?" Then I studied the gospels and I found that Jesus took a few fisher folk, that probably smelled of the fish when he called them. He took a doctor. We could get along with him sure, because you can't find a man in the community that knows more about you when the bars are down than the doctor does. Take your leader of society, this woman with millions whose name is printed large in the headlines, give her a little touch of pneumonia and she is a whining baby. Take the business leader of your community, give him a little typhoid and he will whimper around like any child. The doctor knows us when the bars are down. You may lie to your pastor and get by with it, but you will hardly try it successfully with your doctor. But the Master had some adventure of faith, he chose a lawyer to save the world. That was going some. But you will never save the world without the lawyers. I know a lawyer who took six months out of his corporation practice to go to Oregon to argue the case of the state to protect the daughters of the poor. He went to Washington and did the same thing, without compensation, and made a revolution in the law that extended the police power doctrine to the protection of the working daughters of the people, and to child labor, and to all that whole new doctrine in this land. When he did it he was serving the almighty purposes of the Father in saving human life. You won't get by without the lawyers.

But Jesus had more adventure than that; he took a politician to save the world. And you won't save this world without the politicians either. When Jesus called Matthew he was sitting at the receipt of custom; he was holding down a political job. He could never have had it in the world if he hadn't been able to bring in the delegates. And it was a mean job. There isn't a pot-house politician in Connecticut holding down as mean a job as Matthew held when the Lord called him. He was taking tribute from his own people to pay it to foreign masters, and that has been a disrepu-

table service from the beginning of the world. Jesus called him. Then He called two other men, among the best of the group, and after they had been with Him quite a while they so missed the purpose behind all he was doing and saying that they surreptitiously sent some one to find out whether they were going to have the chief seats when he came into his kingdom. I can find people like that. We had a brakeman in the yard in one of our cities who said to me, "I am selfish, I don't like to work for others, I can't help you in the fight." I said, "Now, Bill, listen," and I read him about the two special chief apostles. "Well," he says, "that is good; they wanted to know what seats they were going to get at the pie counter, didn't they? That is a whole lot like me. I guess I can go along with you and work a little while." And another of the men whom the Master chose was such a coward that in the Master's great need he denied him three times. Another one was a liar, a thief and a traitor. I said to myself, "I can get a dozen men as good as that in any church, I guess."

I mean to say, there is a tremendous truth behind it. Service in righteousness helps to make men righteous and to enlighten them in the ways of righteousness; and you can start pretty low down if the fellow is going right. If he will go one step with you he is on the road to salvation.

What about joy? Did Jesus care about joy, without any platitudes, without any pious pretensions? I had to ask myself that question, and every one of you that is fighting a real battle will have to ask yourself that question; because the recreation time of the poor is the time when the moral purpose is either strengthened or betrayed. I went back to the Bible again to find if the Master had been interested in joy. I found that the first miracle ever performed was a miracle of joy. You may search the record for a single pious platitude, for a single effort to point a moral; you cannot find it. A marriage feast. We know they were poor, because he and his followers were invited, and we also know they were poor because the wine gave out. If they had been rich they would have had plenty. If any of you are troubled about miracles I wish you would put your troubles under your seat. If you are worried about whether the wine

was fermented or unfermented, forget that. Jesus went to the marriage feast, and he used the power God gave Him to fulfill the joy of that feast, and he went away without a word. Was he wasting his time? He only had three years in which to change the world. And he changed it. After nineteen hundred years this great Woolsey Hall is filled with men and women in obedience to that something that he put into this world nineteen hundred years ago. It may have been betrayed, it may have been denied; yet through it all it has survived with power in the earth, power enough to bring you from the ends of America into this hall tonight. I do not think he was wasting his time.

Some of you old men, did you ever get out of the sheltered place? Did you ever stand where I stood in the winter of '97 in the valley of the Yukon, with no church, no state, no home, eight months away from anywhere in the civilized world, 2500 miles away from the nearest telegraph station, and did you have a surge of temptation come into your life? If you did, amid the strain of a mining camp, what held you? Some pious platitude, or the memory of some day back there in the years that were gone when you seemed to feel that you walked with God, when you seemed conscious in yourself of fellowship with the Eternal, and said, "I will live like a man, I will keep faith, I will try and be worthy of the truth I know." It may have been in your old home, it may have been in the old church, or out in the forest, at sunrise or sunset you got the quickening in your heart; and in the hour of darkness the memory of that time comes back and you resolve to keep the line steady. Jesus knew this man and woman would have strain in life; he could see the time when they might wonder whether their vows were worth while, and in that hour of strain and temptation the memory of that perfect morning at Cana would come back, when in the fulfilled joy, when in the boundless richness of fellowship, they pledged themselves to God the Father and the community to keep the faith of that vow which is the sanctity of the home. And so I found I could get pretty busy with joy just for joy's sake, and not kill it by trying to point some far off moral. Let joy itself be worth while, if it is clean and wholesome.

Then I asked myself, "Did Jesus care about bread?" Folks where I live care a whole lot about bread, it is one of the most insistent present facts. Did you ever talk to a bunch of hungry men, folks out of work, lank and lean, empty stomachs, feeling mean and hard and poor and whipped? Did you ever stand up in front of them and say, "Be good and you will be happy, say your prayers, read your Bible and go to church and everything will be lovely?" If you did, you are a liar and a hypocrite. I stood in front of that kind of men for nearly four years. The great labor drift of a republic passed under me for four years, men and boys from the ends of the earth, from all parts of this republic, the drift of a great city, the central railroad city of the world. I had to say to myself, 'If I am going to keep on the square and not be a liar, and ultimately a gibbering idiot, I have got to know that what I say has got the truth behind it.' Did Jesus care about bread? Some of us work very largely on the proposition that men do not live by bread alone. It is a glorious and true doctrine. But man does not live without bread either. Let us remember that as we come together. I went back to the scripture and found that Jesus preached a great sermon one day to a multitude, a sermon so great that after nineteen hundred years we take little pieces of it and try to preach something like it as near as we can. There has not been a layman nor a pastor nor a priest nor a cardinal nor a bishop nor an evangelist nor anybody else for nineteen hundred years who has had conceit enough to think that he could preach as good a sermon as the Master preached that day. Then when he got through with it the disciples came and said, "Master, this is a big crowd and there isn't anything to eat, pretty soon they will be hungry and there will be a riot here; let them depart." Jesus said, "No, they need not depart." Then what did he say? "You have just heard the greatest spiritual sermon in history. Forget about being hungry, be spiritually fed and be happy"? No, you don't get that stuff out of Jesus. He is real, vital at every turn of the road, square and honest with the whole life of the man. He used His divine power to make bread and fish in abundant quantity, knowing that when they got on the inside of that multitude they would then

have good red blood coursing through their veins and they would feel as if they could live up to the principles that the Master had taught them in his sermon. I said, "Jesus seemed to care about bread and I can get busy on that proposition also," and I did.

What about social responsibility for individual sin? Now let us be careful here. I would not lift a hair's weight of the sense of personal responsibility for character and conduct from the shoulders of the poorest child of responsible age in any crowded tenement. Personal responsibility in character and conduct is fundamental in life and morals. But is there over and above that a social responsibility as well, for individual sin? Now let us find out. How much religion have you got? Have you got a good deal of that power that marks the boundary line between brutes and men? We are not here in Woolsey Hall in New Haven; we are back nineteen hundred years, in the temple in Jerusalem. Over there in that corner is the Galilean prophet and teacher with a group around him. Listen. Do you hear that sound, the rise and fall of many voices? It is a mob. I have heard it many times and it is not pleasant music. Yonder see them coming up into the temple. There are some of the great men of Jerusalem; there are some of the first men of the synagogue; there are some of the big business men of Jerusalem, and back of them the rabble with stones in their hands, hungry for blood as they have always been hungry for blood, even of their own people. In front of them is a shrinking woman. They press on down to where the Master talks. Then one of the chief priests, one of the best men in Jerusalem in his personal life, stands there and says, "This woman has been guilty of adultery. The evidence is ample, no question about it. The law of Moses says that such should be stoned; what do you say?" When the case of the woman taken in adultery was presented to Him, Jesus answers in the great social judgment of history for individual sin: "Let the man who is without sin among you cast the first stone." And the record has it that they went out from the greatest unto the least, leaving not one remaining. Then Jesus spoke to the woman, "Doth no man condemn thee"? "No man, Lord." "Neither do I condemn

thee; go thou and sin no more." No trifling, no excuses; but a definite demand for repentance and a clean life. Now what are you going to do with this instance? The Master looked on the temple floor and wrote on the sand while the accusation was being made. Why? I do not know why; but I believe that Jesus was touched at that moment with mortal shame for his sex. He knew that no woman had ever gone that road that some man was not equally guilty. In the great story of the human race, men have escaped through the ages and women have borne the burden. I think the Master felt a mortal shame that this daughter of Jerusalem should be accused by these men in safe position. Why did they go out? Because they were all guilty of that same sin? That would be a libel upon the men of Jerusalem. They were as guiltless of it as the men in this room. The record says they were convicted in their conscience. Convicted of what? Convicted of having power that they had not used, convicted of the fact that they controlled political conditions there through the Roman centurions and that they had left some open pitfalls for the daughters of Jerusalem; convicted of the fact that they carried on business there and paid less than a living wage, and made the conditions of poverty prey on the daughters of Jerusalem; therefore they turned and went away. I wonder if that is only for Jerusalem nineteen hundred years ago, or if it does not mean our New Haven and our Chicago and every other city in the republic. I would not decrease the sense of personal responsibility upon a single shoulder in the republic; but I would increase by ten tons weight the sense of social responsibility upon the strong and powerful and resourceful in every city in the land.

Did Jesus believe in democracy? I had to ask that question too. Folks vote badly, ignorantly, stupidly, vote for crooks and criminals. What about it? Cursed be these people who know not the law? How much better are we and our candidates than the Master was? The Master came as the fulfillment of five hundred years of Messianic prophecy. He did the deeds of righteousness and lived a pure and spotless life, and his own people clamored at the gate, "Crucify Him." When he was dying on the cross, did He say, "These

people are unworthy, these people are wicked, vicious and bad; I came to them and they would not receive Me, let the condemnation of truth run against them"? No. Jesus uttered the great word of hope behind democracy, "Father, forgive them, they know not what they do." And the great, blind, struggling mass of foreign folk, the betrayed tenement house population, through the fault of false leaders here and false leaders there, go wrong, not because they are vicious. They want righteousness, they want justice. They stumble blindly, seeking towards the light, because of false leadership, just as those men stumbled in the presence of the Master Himself, because of the false leadership of the synagogue and places of power.

What about a social gospel anyhow? Is it real? The Master drew one picture, the most perfect picture in all scripture, in all the story of that glorious life. It is the scene of the judgment day. Forget every word I have uttered if need be, but remember this one. Go back to your Bible and read the last of the 25th chapter of the gospel according to St. Matthew, from the 31st to the last verse It is the scene of the judgment. "The Son of man shall come with His holy angels and there shall be gathered before Him all nations, and He shall separate them one from another as a shepherd divideth his sheep from the goats." Jesus dared to talk in plain language that the people understood. He took the simple sayings of the market place to confound the learning of the Sanhedrin and synagogue. He took the ordinary experiences of the fireside to break the hard formalism of the rabbinical law. Why sheep? Why goats? Sheep because you read your Bible? I do not want to live any day without reading my Bible. Sheep because you pray? I do not want to live any day without prayer. Sheep because you go to church? I want to go to church and have the fellowship of Christian men and men in the common task. But there is not a word there of the Master's about any one of those things, nor about sacraments nor about observances. Why sheep? "I was hungry and ye fed me; I was thirsty and ye gave me drink; I was naked and ye clothed me; I was a stranger and ye took me in; I was sick and in prison and ye came unto me." I can imagine

among the sheep old Aunt Lena rising. Old Aunt Lena is a Christian peasant woman who has lived in that ward sixteen years. She is not pretty, she looks like a meal bag tied in the middle and smells of garlic all the time. But Aunt Lena has been at more beds of pain, she has helped to bring more children into the world, she has been present at more weddings with a kindly word for people who were making the great adventure in poverty and need, than anybody I know of in that ward. Honest she is, on the square; she gets up and says, "Master, I don't belong here. I would love to be here," and you can see the old woman's tears flowing down her cheeks, "but I don't belong here, I never saw you. I did what I could, I worshipped you, but I never found you hungry, I never found you thirsty. I did what I could for the Wops and the Hungarians and the Jews and the Poles and the others, but I never did anything for you." Jesus said, "Aunt Lena, inasmuch as ye did it for the least of these, ye did it for me." Lest you and I forget it, lest we should take the letter that kills for the spirit that giveth life, lest we should take the form for the deed, the Master turns it over on the other side, and over here among the goats rises a man, thoroughly respectable and lofty in his personal life, very much outraged. He is Mr. Jim Jones of the 'Steenth National Bank of Chicago. He rises up and says angrily, "Master, there is a great injustice being done here. You know who I am, I am Jim Jones, president of the 'Steenth National Bank of Chicago. I was long on prophets; if a well-accredited prophet came to town I met him at the station with my automobile, took him home with me, and took him down to the Auditorium and gave him a banquet. Of course, it may be true that I did not do as much as I could for those foreigners that were in those shacks that I got blood-money rent from. It is true I was a bit hard when it came to that factory where I was interested, and they were working women for less than a living wage. It is true I always stood in with the crooked gang in my town, they looked after my assessments. But I did my part in my family, I did my part by my church, I did my part in an individual way." Now can you hear Jesus through nineteen hundred years say, "Jim Jones, inasmuch as ye

did it not unto the little Italians in your tenements, inasmuch as ye did it not to the Polish girls in your factory, inasmuch as ye did it not to the daughters of the poor through your political control, ye did it not for me." Jesus put the absolute issue of the judgment day upon a man's recognition of his fellow man in terms of ordinary, common human sacrifice, and not those men whom you can expect help from, but the poor, the needy, and those from whom you can expect nothing.

Can you escape this struggle? What does it mean? Does it mean you have got to turn yourself into a charity organization society? It does not mean anything of the sort. But it does mean we have got to project our Christianity out of our homes and out of our churches and out of the market place into the ballot box. We have got to be Christians seven days in the week. We have got to be Christians where we have got power and responsibility. It does not mean that any one of us is going to commit business suicide; but it does mean that we are going to work honestly to get as many fair-minded men as possible around us and stand for a decent political and industrial and social order wherever we may be at work. You cannot transform water into wine; but you can so control the power of the people that the water power of the people shall not be monopolized by a few but shall become the common inheritance of the many. You can't make bread out of a few loaves and fishes to feed a multitude; but you can so control the government that industrial opportunity and the natural resources of the nation shall be open to the people of the nation, instead of being monopolized for the benefit of a few. You can so use your power in politics that you will not stand for crooked political conditions that at the base of life betray the childhood and the womanhood of the poor. We can all do that; and you cannot escape.

I will prove that and then I will sit down. A little while ago I was one of the men under pressure. I went out in '97 to Alaska. You remember those years, you older men, the years between '93 and '97; they were lean years. There was the tramp of the unemployed in every city in the land. Closed down mines made able-bodied men tramps. If you

want to know how to breed anarchists and socialists and people who hate God, let them be six weeks ready to work and no chance to work. You will make more of them in six weeks then you will in six years of soap-box oratory. We met that issue and we went north. Some of us reached Dawson, and from there we fought on over the trackless wastes of the north, and in March, 1898, I stood on a cliff looking out over Behring Sea, with Siberia only ninety miles away. Great submerged ice mountains come down from the north and range along that shore, like those masses that met the Titanic and sunk it. Caught in the ice floe I stood there. The sea was frozen out three miles. The cold in the north does the same magic that the heat does in the desert. You know the story of the mirage, how a tired person in a caravan who sees in the distance water and palm leaves, if he leaves the caravan searching for the oasis will die in the burning sands. I stood there that morning and saw on the whole horizon of the west, over those icy mountains over that frozen sea, the cliffs of Siberia painted on the western light. I have been in Siberia since, and I saw those same cliffs as they looked that morning ninety miles away. I turned away from it as a great wonder; I did not know what it meant then, but I know what it meant now. It meant the end of the frontier line of the human race. It meant the end of the escape from social, religious, political and economic pressure. I was looking into the Old East, into that ancient hive of Asia from which our fathers swarmed four thousand years ago. They went west, to western Asia, to the British Isles, and from there our fathers came across the Atlantic to these New England shores. All the time the great frontier in front of the human race, and the pressure sent men out to try themselves against new conditions. Then their sons picked up the line and carried it over the Blue Ridge, over the Alleghanies; their sons picked it up and carried it over the Western Reserve, across the Illinois and the Mississippi; their sons carried it to the foot-hills of the Rockies; their sons took it up and carried it over the Rockies until the feet of the pioneers met the waves of the Pacific. There it stopped until we again took up that frontier line and carried it north and west over the trackless wastes

of Alaska, and when we finished we were looking into the Arctic Ocean on the north and the Behring Sea on the West. It has gone forever, it will be known no more in this world. I am one of the men on the last frontier of human history. And as you sit here in that seat tonight, the eager hearted lad, the adventurous person, with the old quest in his mind and heart which is the sign of power and adventure of soul, — what are they thinking about in the villages and on the farms? Are they thinking about the frontier? It has ceased to exist. They are thinking about New Haven and Bridgeport and Chicago and Boston and New York and St. Louis and Pittsburg and the mill towns, and they are coming thousands strong as you sit here. Coming how? To meet the strain of life as we met it on the frontier, where men, fighting side by side to overcome nature, to bridge rivers, to cut paths through forests, to scale mountain passes, learned a great comradeship and a great loyalty? No. They come to a lodging house, to a rooming house with four bare walls. They have hope for a while, then the pressure beats in, the temptation of the Great White Way is there, and many are led to forget the Christianity of their youth and to accept a cheap and miserable existence; not because they are worse men than we are, but because they meet a strain we never knew. And that is not all. From the old lands, a million a year, until this war broke out, they came, as good people as you will find anywhere. Where have they gone? To lay new Germanys in new Wisconsins? No, they pile up in our tenement districts, they pile up in the mill towns; they beat against the standard of wages and hours and conditions for American labor; they beat against the moral standards of political life; not because they are wicked or vicious, but because they are ignorant and poor and needy and do not know what to do. You cannot escape that struggle, the struggle is at the door.

I am one of the men who possibly knows the worst that life can teach among the perishing people in a great city. I believe absolutely in the triumph of the best. I believe this nation under God is to have a youth nobler than its childhood, and a maturity diviner than its youth. But it will not come out of cold storage Christianity, cold storage politics

and individualism and selfish economics. It will only come out of projecting the gospel of Jesus, which was given not only for the saving of men but for the saving of society, the saving of the cities of the world, out into the market places in terms of power, in terms of living faith, in terms of willingness, if need be, to suffer for the soul of the world.

The dream of this nation was the dream of a great people. The men that dared the dangers of the Atlantic to lay here on this New England shore a new hope for the human race, dared to believe in a great people, sound and strong and free from the bottom to the top, from the man who digs a ditch and digs it honestly, entitled to a decent wage and fair working conditions, and a home and wife and children and a place in the republic, because his labor is at the base of the economic pyramid, — from that man up through every other, the mechanic, the farmer, the business man, the professional man, the teacher, to the highest expression of genius; one people, sound and strong and true, daring to meet the issues of our generation as our fathers met the issues of theirs, knowing that no man can win anything of intellectual fibre or moral muscle except as he spends himself in the great struggle of his own time for Jesus, for righteousness, for the kingdom of God among men. That is the belief of America; that is the purpose of this church, that was founded in the need of human life. And as one of the heroic saints of old said, "More truth shall break out of this book than men yet have known," so I say tonight, there is more dynamite to blow to pieces social, industrial and political injustice in the real application of the gospel of Jesus than all the nitro-glycerine that was ever gathered in the dark cellars of the world. But we are hungry for men and women to pay the price of the new discipleship in the new way. There is sitting here on this platform a man, Washington Gladden, who has fought the fight. There are other men in this audience who have paid the price of the struggle to make the religion of Jesus real in this present life of the world. It has got to meet that life. I believe that in the gospel of Jesus there is an all-convincing and all-sufficient power; but it has got to be on the job. It is useless until we put it at the place of strain, and try to live the truth we speak.

REPORT OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS

REV. WILLIAM E. STRONG, EDITORIAL SECRETARY

As the American Board makes report once more to the National Council, it is to be recognized that it now does so, as clearly and organically one of the agencies of the Council. When it was founded, 105 years ago, the American Board was not formally linked with the Congregational church machinery. It was not uniformly approved of by those churches or supported by them. It was left to find its own constituency and to create its own membership. It had to devise methods for its continuance and its upkeep. It kept close to the churches; its friends belonged to them; but it was not itself within the fold. Since those early days the American Board has repeatedly taken steps toward a closer relation with the denomination of which it was ever a real agency. For years district and state associations of Congregational churches have been nominating members to its corporation. Now, by a change in the By-Laws made at Kansas City two years ago, the elected members of the National Council become automatically corporate members of the American Board and together with the 150 members at large elected upon nomination of the Board's Committee appointed for that purpose, control the management and policies of the Board.

Reports of the executive officers which will be presented for the several departments of the Board at the annual meeting in New Haven will be made to the members of the Council, assembled there in their capacity as the corporation of the American Board. It is not necessary therefore here to review in detail or at length the progress of the Board's affairs.

Soon after the Kansas City meeting, befell the death of Hon. Samuel B. Capen, for fourteen years the honored and beloved President of the Board. Stricken in the midst of a journey to the mission fields of the Far East, Dr. Capen emphasized in his death his devotion to the foreign missionary enterprise and left to his brethren in many lands inspiring witness to the clarity and passion of his Christian faith. At the annual meeting in Detroit a year ago, Prof. Edward Caldwell Moore, D.D., of Harvard University, was chosen as Dr. Capen's successor. Dr. Moore had served for a decade on the Prudential Committee of the Board, for several years as its chairman; had visited the mission fields in Turkey, India, Japan and China — in the last named as member of an important deputation, had rendered influential service at the Edinburgh Conference and in many ways had been for years a close student of missionary methods and affairs. His election brought to the office of President one expert in the field of the Board's enterprise and unqualifiedly devoted to the Board's interests. The only other change in the officiary of the Board during the period under review came this year with the choice of Rev. Henry H. Kelsey, D.D., of Marietta, Ohio, to be District Secretary for the Pacific Coast, succeeding Rev. H. Melville Tenney, D.D., who resigned after ten years of faithful and valued service.

The missionary staff on the fields has gained somewhat in numbers during the past two years. At the time when this report must be prepared the statistics are not completed for the year just closing. Precise figures, therefore, cannot be quoted. But the number of new appointees, for life or term service, since the Kansas City meeting, may run as high as 125. With the total number of missionaries about 640, this would seem to indicate a large percentage of increase; whereas the net increase for the period is probably not over 25; so heavy have been the losses from the fields. It is not to be inferred that the strain of missionary work is exceptionally crushing; rather are the missionaries as a class long-lived. But the longest lives will end; the proportion of veterans on the Board's rolls is great; each year must mark the dropping of many

names. Moreover, it is to be remembered that a good many workers go out for short terms of service; which makes changes more frequent.

It is to be noted that of the newly-appointed missionaries, an increasingly large proportion comes from the Interior and the West; from the schools and colleges that Congregationalists founded as missionary ventures a generation or two ago. As these institutions grow in size and influence, it is not surprising that they begin to overtake the older schools of the East in their contribution to the denominational life. What is more remarkable is the fact that there is among the candidates for appointments decreasing proportion of those who have been trained as Congregationalists. The call to missionary service breaks over denominational bounds today and young men and women of almost every evangelical communion come to the American Board seeking its appointment to the foreign field. Of the 41 present at the last Candidates' Conference not more than one half were brought up as Congregationalists. If the historic zeal of our communion for foreign missions is not to fade away, the springs of personal devotion on the part of our young people must be kept open.

It is cause for rejoicing that in a year of unparalleled financial disturbance the American Board can report an unbroken advance in its receipts and resources. The million dollar mark reached in 1911 has been maintained and increasingly exceeded. Receipts for the two years now closing, will considerably surpass those of the preceding two years which were to that time the largest in the history of the Board. Gifts from churches and individuals, that is, from living donors, have of late fallen off markedly, occasioning some anxiety; receipts from legacies and from lapsed conditional gifts, however, have more than made good this decline, so that the Board is still able to face the future and its certain call for heavy expenditure for rehabilitating the fields swept by war, with gratitude and courage. It relies upon a loyal constituency to realize the tremendous appeal that is to be met in the period of reconstruction and readjustment that will follow the war.

The history of the American Board is full of exciting times. Perhaps never has it made report to the National Council when the years under review have been without their stirring features, tragic or inspiring, prompting to praise and to prayer. But when did two years cover so cataclysmic an upheaval as these now being reviewed? The Foreign Secretary in his Survey of the Fields to be made at the annual meeting will set forth with some detail the situations which the American Board has had to face of late in its operations in a dozen lands of the earth. Several of them, Mexico, Austria and Turkey have been plunged deep in war; others, Japan, India and Micronesia have to some extent been involved in the conflict; still others like the Balkan States and the African missions have been more or less disturbed by the threatenings of trouble. Not one of the Board's fields, unless it be the Philippines, but has felt the shock of Europe's war. China's share was not only to furnish in one of her provinces a battlefield for the contesting forces but in the preoccupations of the time, to find her own liberties suddenly challenged and abridged.

Everywhere the missionaries of the American Board have pursued their labors under the strain and distractions of war times. For many of them the conditions have been unprecedentedly hard. The 174 missionaries in the Turkish Empire (200 counting those on term service) have been compelled to witness the torture, massacre or deportation of multitudes of the people. Entire communities have been wiped out; unbelievable indignities and injuries have been ruthlessly committed. To relieve the starving, to heal the sick from frightful epidemics, to shelter destitute refugees; to counsel and to comfort the homeless scattered fragments of families, this has been the task day and night for long and wearying months of more than one fourth of all the Board's missionaries.

The marvel is that in spite of these interruptions and obstacles the Board is able to report progress in its work abroad. Even in Turkey some advance has been made. In certain quarters not only are doors of approach to Moslems opening wider, but Moslems are actually entering the

open doorways of Christian institutions and even declaring their allegiance to the Christian gospel. And the even-handed ministry of Christian helpfulness to all classes, races and religions in that unhappy empire of late cannot but make its impress on the hearts of all the people.

A fresh evangelistic impulse has characterized the last two years in the Far East. In Japan, China and India, there have been and are now being continued, systematic and aggressive undertakings to carry the gospel to the multitudes; in China and now in India special efforts have been made to reach the student and official classes, and these have been overwhelmingly successful. In these movements the native church is engaged as never before. It is being felt increasingly by the Christians of these lands that it is for them to win their countrymen. One of the clearest and most encouraging signs of the times is this awakening of a new evangelistic purpose. It gives promise of a more rapid and more thorough leavening of the nations. Significant gains have been made also in the co-operation of missionaries and native forces. The reorganizing of mission bodies, especially in China, India and South Africa has brought forward into responsibility and power native pastors and leaders. The Christians on these mission fields are getting under the load and feeling a new enthusiasm in the sense that they are thus entrusted with leadership. The *esprit du corps* of the mission churches and of the native workers was in general with the direful exception of Turkey never greater than today.

In union enterprises also the years are showing rapid advance on the mission field and the American Board is keeping pace with, not to say leading, in the movement. In the fields of higher education, collegiate, theological, medical and normal training, this Board is associated with a dozen other British and American missionary societies in maintaining institutions in India, China and Africa. New and larger plans are now pending in Mexico and in North China and Foochow.

Comparing the foreign missionary situation of two years ago with the present outlook we cannot but be impressed with the swift and irresistible opening up of the fields.

They are made ready far faster than we enter in. Especially is this true in China and India. Mass movements deliver castes or communities into the missionary's hand with the suddenness of a landslide. The need of workers and of funds to meet these exigencies is appalling. It is no exaggeration but the simple truth to say that on more than one half the Board's fields today the problem is not how to find an approach to those one would reach but how to put off and yet hold on to those who are clamoring for help and for whom the resources are unsupplied. The heaviest strain on the missionaries, on board officials and on those who as corporate members direct the operations of this Board, must be the unmet cry of the fields that are ready for the reaper. How shall the American Board be enabled to do its part in the stupendous but assured undertaking of evangelizing the world? That is the large and abiding question. How shall it meet the calls now pressing and the new needs that the war will evoke? That is the question of the hour for those who are to counsel at New Haven.

REPORT OF THE CONGREGATIONAL HOME MISSIONARY SOCIETY

GENERAL SECRETARY CHARLES E. BURTON

History

A BRIEF outline of the history of Home Missions may be in place in view of the changes proposed by the Commission on Missions. Organized Home Missions in the United States began with the formation of the Connecticut Home Missionary Society, in 1798, followed by that of Massachusetts in 1799, after which the other New England States interested themselves in the sending of the Gospel to the new communities to the westward and formed similar organizations. In 1826 the American Home Missionary Society was organized in New York originating in the contemporaneous initiative of the Massachusetts Society and an interdenominational organization in New York State and associating with it in affiliated relationship the other state bodies. This corporation is now the Congregational Home Missionary Society. At the first Congregationalists were associated in it with the Presbyterian, the Reformed and the Associate Reformed churches. The latter two soon withdrew and at the dissolution of the Plan of Union such participation of the Presbyterians as had not already been diverted was withdrawn and since that time this organization has been the agency of the Congregationalists, although independent of national organic relationship until the Kansas City meeting of the National Council.

Beginning in New York and Vermont, the missionaries of this society have gone with the advancing front of settlement to every part of this nation. It has been the agency through which the Congregational church was saved from being a sectional communion or from being obliterated entirely.

For a time all the work of promoting religion and Christian education fell to the Home Missionary Societies. Churches and Sunday Schools were planted, sanctuaries were provided, literature was supplied, schools and colleges were started, young men were prepared for the ministry. But in 1816 the need for ministers both in self-supporting churches and missionary fields occasioned the organization of the American Society for the Education of Pious Youth for the Gospel Ministry. This organization has absorbed two other societies whose work was to promote education, and is now the Congregational Education Society. In 1829 the Doctrinal Tract and Book Society, later called the Congregational Board of Publication, and in 1832 the Massachusetts Sabbath School Society were organized. Later these two merged to form the Congregational Publishing Society which became the Congregational Sunday School and Publishing Society in 1882. In 1852 the Albany Convention was impressed with the need of aggressive work in building churches and its committee, which at first worked largely through Home Missions, grew through the Congregational Union to the Church Building Society. In 1882 the Publishing Society began to function in planting Sunday Schools, and, finally in 1892 the National Council appointed a Committee on Ministerial Relief for aiding needy ministers and their families. This has developed into the Board of Ministerial Relief. Thus the forces which went single handed to the task of Christianizing America in 1798, have gradually shared functions with associates until the call has arisen for coordination.

Statistics

Since the organization of the National Society in 1826 the receipts of the Society have amounted to $27,970,123.52 and 76,374 years of labor have been performed by its missionaries. No man can measure the spiritual forces which have issued from these years of devotion.

The two years since the Council last met have been good years. Reporting for the 24 months ending with the fiscal year of the Society on March 31, 1915, the receipts of the

society with its affiliated state and city societies have been $1,308,007.89 or an average of $654,003.94 as compared with $582,539.00 per year for the three years reported at the last meeting of the National Council. The average number of missionaries per year has been 1,734 as compared with 1,743 in the last report to this body. These have worked in 2,220 stations, 424 of them preaching in 25 languages other than English, 194 new churches have been organized, 150 buildings for misssion churches have been built, and 54 parsonages erected. Fifty-seven churches have come to self-support. There are 2,265 Sunday Schools connected with the mission churches with an enrollment of 155,890. During the biennium 27,715 members have been added to the missionary churches, 17,185 on confession of faith.

Interpretations

The significance of these figures is realized only when we remember that here the church is perpetuating herself and increasing her strength. A constant stream of churches coming to self-support go on with their work after ceasing to appear in the statistics of home missions. These make possible all the good functions of the church. Were it not for thus replenishing the list of churches, in this or some other way, the church would soon cease to exist. For the biennium the Year Book reports the death of 191 churches and the birth of 220. Of these latter 194 were home missionary churches. Moreover, this is the day when city churches are mission churches and when dying churches are found in the same cities. This means that the strong churches of the future are mission churches today; and if these are not established now, there will be none to take the place of power and strength tomorrow.

It is a source of courage also to know that the power of the missionary has not languished. No biennium in the 89 years of the work of the society has seen so many new members added to the missions as has the past two years. There have been others when there was more money and others when there were more missionaries, but none when the effects were so large so far as we can measure them.

Practically all the growth of the denomination in numbers as well as in churches is to be found here, as might be expected in these days of transition. Last year showed an increase in members in the home mission churches of 11.7 % and that after dismissing 51 churches to the self-supporting list. Deducting these gains from those reported in the last Year Book, leaves less than one-third of one per cent as the gain of the rest of the denomination, including the 51 churches dismissed to the self-supporting list and those mission churches not under the care of the Society. The church is wise when it sees that the perpetuation of its species with all its ministries is wrapped up in home missions.

Situation

The idea is a natural one, perhaps, that the call for home mission work is not so large as it once was. New settlements have found their way to the Pacific and aside from Alaska the untouched territory is gone. But the error of this is dissipated when it is remembered that new settlements are more numerous and more rapid than ever before.

(a) *The New Frontier.* — Modern science has made the desert to blossom as the rose. Dry-farming methods and irrigation have made inhabitable countries that hitherto were non-productive. The ten states embraced in the Rocky Mountain region on the Pacific Coast and adjacent thereto are capable of maintaining a population close on to two hundred millions of souls — a region where there are now but six and a half millions or about the number there were in the entire country a century ago. It ought not to be a surprise if the growth of that region proves to be as rapid as has been the growth of the United States in the last century. In other words, we may look forward to a population of more than one hundred million in the ten western states where now there are less than seven millions. And this is only a part of the territory which is but sparsely settled in our great domain.

(b) *The New Country.* — But the older regions also are frontier in the sense that new conditions arise, new communities build up quickly, and new demands make old

settlements pioneer in respect to their need of new institutions and the aid which makes them possible. The country church of a generation ago has almost ceased to be. The population in rural regions has entirely changed in character. The church needs of the village and rural community call for a new type of minister, for a new equipment, and for a new program of work and administration. The need of the country today is for a church which shall give soul and spirit to the present day movement for reclaiming the rural regions.

(c) *The New City.* — Nevertheless, the most striking and the most urgent needs of the present day from the missionary standpoint, are connected with the modern American city. The city frontier grows more rapidly than the country frontier, the dangers which threaten it are more perilous and the results in influence and power of effective evangelization of the new city community are naturally much larger. The rapid changes of a modern city are killing off the stronger churches of the past generation with alarming rapidity. The strategy associated with the harmlessness of doves and the wisdom of serpents insists that the new city community shall produce a series of churches which shall replace the loss from the old guard. If this is to be done, adequate assistance must be afforded at the beginning; and adequate assistance means large outlay, both in plant and in the support of the ministry. In view of these facts the Home Missionary Society has given not a little attention to planning city advances and to fostering local movements looking to the mastery of city situations. At present there are more than thirty city missionary societies under various names associated more or less directly with the Home Missionary Society or its constituent state bodies. Several of these are doing strategic work and are developing a science of church work in the large cities. They report the expenditure for aid on pastor's salaries of $75,000 in the two years under review.

(d) *The New Citizen.* — The most obvious need for Home Missionary work is not the new frontier, nor the new country, nor the new city, but the new citizen. He is in evidence everywhere. Contact with him forces home

upon us the consciousness of his need. Contemplation of his future convinces us of the opportunity which his presence affords for advancing the Kingdom of Jesus Christ both in America and to the ends of the earth. Congregationalists have not been backward in recognizing these needs and these opportunities. Four hundred and twenty-four missionaries preaching the Gospel in twenty-five languages other than the English in America, tells only the smaller part of the story. For the large work for the new American must be done, not in the language of his old home, but in the language of his new home; and the planting, fostering and maintaining of English-speaking churches where the children of parents born abroad may be spiritually Americanized is the large service which we are trying to render to the new citizen.

Re-organization

The Home Missionary Society has been listening carefully for the voice of the churches on the question of the realignment of our missionary forces in the homeland. Since the publication of the report of the Commission on Missions there has been no opportunity for the Society or its Board of Directors to formulate an expression of the attitude of the Society to the proposed changes. The nearest approach to this is in the action of the Executive Committee in voicing its opinions directly to the Commission on Missions. While this expression bears no weight other than that of the Committee itself, it doubtless conveys the judgment of those who are closest to the work of the Home Missionary Society, both in state and nation. In this word the conviction was expressed that the principle enunciated by the Commission that common work should be under common administrative control is a sound principle and applicable in the premises. The Committee expressed its opinion that economy, efficiency, and increase of receipts would result from the proposed closer association of the Home Missionary Society, the Church Building Society, and the Sunday School and Publishing Society. The Committee differed from the Commission on some points,

notably as to the advisability of separating the educational work of the Sunday Schools from the extension and promotion work, the conviction being that this work is one, and should be under common administration. Finally the Committee felt no reluctance in voicing its opinion that the entire home missionary constituency could be depended upon to heartily co-operate under any plans which the churches formulate through the wisdom of their National Council.

REPORT OF THE AMERICAN MISSIONARY ASSOCIATION

EARLY in the year it appeared that large deficits would result from the ordinary policy of receiving many students desiring to work their way, and of assisting worthy students whose resources became exhausted during the school year. Presidents and principals were instructed to receive only such pupils as resources justified. Appeals to the churches for special aid in behalf of the rest met limited, but inadequate response. By rigorous retrenchment the treasury has been saved from considerable debt. Tuition has been closely collected from the remaining pupils; three-fourths as many as last year have paid eleven-twelfths as much tuition as last year. The committee did not feel that the churches would tolerate a large deficit, but it cannot be fully proud of the human cost at which this has been provided.

THE SOUTH: EDUCATIONAL MISSIONS

Schools	Negro	White
Theological [1]	2	1
College	5	1
Secondary	22	4
Elementary	5	1
Affiliated	1	1
	35	8
Pupils		
Theological [1]	187	92
College	262	28
Secondary [2]	3,040	625
Elementary [2]	4,724	583
Special	436	57
Night School	146	...
Total	8,795	1,385
Boarders	1,445	398
Decrease from 1913–14	2,987	232

[1] Including correspondence students.

[2] Grades VII and VIII are classified in the secondary department.

The Southern colleges, as a group, have made decided recent gains in real collegiate character. Much remains to be done in this direction. The past year, however, has seen notable revisions of courses of study and important internal adjustments. Thus, for example, the college women of Talladega are now to have a separate dormitory and be under a freer discipline than are the younger pupils. Similar measures have been taken for the boys at most of the larger schools. The initiative in these matters arises largely from the co-operative thinking of the Boards and Foundations doing educational work for Negroes, as well as in the direct co-operation of the colleges themselves. Much time has been given to them and they weigh heavily in the service of the year, although their results cannot be statistically expressed.

Fisk University has a new president, Dr. F. A. McKenzie, recently of the University of Ohio, whose administration opens most auspiciously. Talladega College has made substantial progress with its endowment campaign. Tillotson College has just occupied a beautiful and modernly constructed administration building, largely made possible by the generosity of one of its Southern trustees. Tougaloo University and Straight University have each changed their name to the more modest one of "College." It is felt that this good example of academic modesty might be followed by some other than Negro institutions. Far-reaching plans involving the Methodist and Baptist schools in New Orleans have been under joint consideration by the respective missionary boards for some time, and seem likely to eventuate in a free field for Straight College in this largest of Southern cities. One of the other institutions has just closed its doors preparatory to removal. We regret to report, however, that the recent hurricane at New Orleans very seriously damaged the property at Straight College, and badly handicapped the work of the new year. Piedmont College was never more effectively organized nor in better financial condition, and reports an overflowing enrollment, with large gains in the college department.

Never before has the contribution of Talladega Theological Seminary to the colored churches and of Atlanta Theological Seminary to the white ones been more marked and

evident than in the immediate past. Though the enrollment of these two institutions is yet small compared with the cost of operation, and their Congregational output too small to meet the demands of the vacant churches, they are contributing greatly to the quality of the ministry.

Most of our colleges are still chiefly secondary schools, doing a little college work. Our fine group of the larger secondary schools are able to do most of the work that the colleges do, and constitute one of our most rewarding fields of service. As a group they have made excellent progress. The process of exchanging outgrown plants and cramped locations for modern ones with more ample playgrounds and facilities, is still going on. The notable example of this year is Ballard Normal School, Macon, part of the property of which has recently been sold to the city hospital. The schoolhouse site is still occupied and it may take a year or two more to complete the relocation and construction of this rarely useful school. LeMoyne Institute, Memphis, Tenn., has begun to offer courses, particularly for the training of teachers, parallel to the first two college years, and may develop into a Junior college.

The rural secondary schools, as a group, are finding it difficult to get the leadership necessary to fulfill their ideals of education for country boys and girls. It takes more capital to do effective farming than most of them can command, and most of the workers available for such service are not modernly trained in the best current methods of rural education. Changes in leadership have been necessary, and large patience will be needed to work out the problems of this group. Notable successes, on the other hand, demonstrate beyond a question that our ideals are possible of realization with the proper leadership. Gloucester High School, for example, at Cappahosic, Virginia, is a genuinely modern rural school; and Brick School, Bricks, North Carolina, with more complicated problems, has made great progress. It has just occupied a modern school building of excellent architectural design.

The unique school event of the year was the community pageant prepared and carried out by Saluda Seminary. Not only was it picturesque in its mountain scene and setting,

but its literary quality attracted the appreciative attention of some of the pageant experts of the country. With all their rewarding discovery of promising individuals, the mountain schools have largely educated the best young people away from the mountains. The effect of the Saluda pageant was to give the local community a pride in its past and its peculiar environment and quality of life, and a hopefulness for itself and its own possibilities which should be an emphatic note in all missionary education.

The South: Churches and Evangelism

Number of Churches	175
Ministers and Missionaries	94
Church Members	10,233
Total Additions	1,037
Sunday School Scholars	8,740
Benevolent Contributions	$3,224.18
Raised for Church Purposes	$48,931.33

In its details the work of the Negro churches has been unusually interesting and efficient. The three additional field superintendents, appointed a year ago, have amply justified their election. The fruits of their work are evidenced by a hopeful spirit everywhere, by an unusually enthusiastic series of local and state conference meetings, and by special institutes for ministers. More systematic investigation is now possible as to the needs of new fields, and missionary grants are more accurately adjusted to the financial resources of old fields, as well as more careful study given to current church problems.

Indian Missions

Churches	23	
Outstations	14	
Church Members	1,374	
Sunday School Scholars	583	
Benevolent Contributions	$2,372.25	
Raised for Church Purposes	$1,797.56	
Missionaries and Evangelists	32	
(School Statistics)		
Schools	5	
Secondary Pupils	32	
Elementary Pupils	188	
Bible Correspondence Pupils	216	
		436
Boarders	141	

The Indian work continues under six missionary superintendents of as many reservations in the Northwest, and in California under two pastors, each of whom gives half time to it in connection with white work under the state conferences. On the whole it has been well sustained. There have been gains in number of workers employed, outstations occupied, church membership, Sunday School enrollment and benevolent contributions, though a falling off in money raised toward self-support.

Porto Rican Missions

Ordained American Missionaries	4
Native Workers	7
Churches	11
Membership	731
Benevolent Contributions	$109.42
Outstations	38
Lady Missionaries	3
Teachers in Blanche Kellogg Institute	6

The Porto Rican work has been less afflicted by sickness and economic disasters than in recent years. Though with some difficulties from ill health, the missionaries have in the main been able to stay at their posts. The economic conditions of the island is still unsatisfactory, and retrenchment in the work of public education threatens to throw new burdens on missionary agencies.

Oriental Missions

Churches	15
Members	1,106
Additions	151
Enrollment in Mission Schools	887
Workers (White, 16; Orientals, 23)	39

The Oriental missions were never in so good condition as now. This is largely due to the active co-operation of the California Conference in the administration of the work. The property of the California Oriental Missions in use by the Oriental work has recently had special study, preliminary to its probable transfer to the Association which already has residuary rights in it. The property is in excellent average condition, largely because most of it is under the immediate oversight of American churches who will not tolerate in their own communities such inadequate plants and facilities as remote fields are supposed to put up with. On the other

hand, there are very large gaps in building equipment. Except for the San Francisco Mission House, not one of the larger cities has a single plant at all commensurate with the needs of either branch of Oriental work. Most of the missions are housed in remodeled and generally rented store buildings. Not a single school room is properly lighted or ventilated according to legal requirements. It will be expensive to buy the land and erect the buildings necessary for the proper development of the work. This important task should be begun in the immediate future.

Alaskan Mission

The work at Cape Prince of Wales and outstations has been carried on during the year under a temporary arrangement by Mr. and Mrs. Maguire, the Government school teachers. Great economies have been necessary by reason of the failure of the reindeer herd to be profitable and the unfortunate management of previous missionaries. The religious side of the work has continued aggressively and a clear field is now open for rehabilitation of the Alaskan work as soon as the proper missionaries can be found. We are looking for some one who is both minister and doctor, and whose wife, if possible, is a nurse.

Hawaiian Missions

The Association has continued its financial co-operation with the Hawaiian Evangelical Association, which has immediate administration of the work on these islands.

Financial

The total receipts for the year for current work have been $401,517.93, a decrease of $38,000.99 from the receipts of the previous year.

The payments have been $417,203.30, a decrease of $20,953.82 from the payments of the previous year.

Owing to this decrease in receipts there is a deficiency of $15,685.37 upon the year's work. Deducting from this the credit balance at the beginning of the year of $1,039.06, there is left a debit balance of $14,646.31 to be carried over to the coming year.

The following table shows the current receipts and expenditures for the fiscal year ending September 30th, as compared with those of the previous year:

Receipts	1913–14	1914–15	Increase	Decrease
Donations:				
From Churches	$101,751.65	$104,254.42	$2,502.77	
From S. S.	8,609.45	9,437.96	828.51	
From Y. P. S. C. E.	1,592.68	1,658.96	66.28	
From W. M. S.	31,985.30	30,564.76	.....	$1,420.54
From Other Societies	297.74	510.30	212.56	
Total from Churches, etc.	$144,236.82	$146,426.40	$2,189.58	
Individuals	63,569.97	58,913.05	.....	4,656.92
Total	$9,366.66	$205,339.45	.....	$2,467.34
Conditional Gifts Released	207,086.79	10,800.02	$1,433.36	
Total Donations	$217,173.45	$216,139.47	.....	$1,033.98
Total Legacies	106,538.04	78,969.57	.....	27,568.47
Total	$323,711.49	$295,109.04	.....	$28,602.45
Income	34,271.32	32,915.88	.....	1,355.44
Tuition	72,586.11	66,143.01	.....	6,443.10
Slater Fund	8,950.00	7,350.00	.....	1,600.00
Total Receipts	$439,518.92	$401,517.93	.....	$38,000.99
Expenditures	438,157.12	417,203.30	.....	20,953.82
Cr. Bal. on Year	$1,361.80			
Dr. Bal. on Year	.....	$15,685.37		
Cr. Bal. on Previous Year	.....	1,039.06		
Dr. Bal. on Previous Year	322.74			
Cr. Bal. Sept. 30, 1914	$1,039.06			
Dr. Bal. Sept. 30, 1915	.....	$14,646.31		

It will be noted that the donations from churches and their affiliated organizations show a net increase of $2,189.58, although there is a decrease of $1,420.54 in the amount received from the Women's Societies.

Gifts from individuals show a decrease of $4,656.92, and there are also decreases of $1,355.44 in the amount received from Income Account and $1,600 in the amount paid to institutions from the Slater Fund. The receipts from tuition of $66,143.01 are $6,443.10 less than those of last year, but as the ability of our pupils to pay is largely dependent upon the cotton situation in the South, this decrease is considerably less than was expected in the early part of the fiscal year.

Bureau of Woman's Work

Thirty-one Women's State Organizations have raised $30-748.53 for pledged work, a falling off of $2,641.20 over the receipts of last year; while receipts from women's societies sent direct to this treasury have reached the sum of $3,591.64, an increase of $1,259.74, making the total decrease in income to the Association from Women's Organizations $1,381.46. This means that such shortage must be met by appropriations from funds designated for other purposes which will necessarily cripple the work in other directions. While many reasons are evident for the falling off, it is hard to believe that any reason should have interfered with our purpose and endeavor to bring nearer the coming of His Kingdom here in our own land. Of the 31 State Unions, 15 have paid in full their pledges to the A.M.A., even exceeding the amount pledged. Washington and Tennessee exceeding last year's contributions by over 100%, Pennsylvania by 60%, North Dakota over 40%. Three Southern Unions whose names do not appear on last year's list have this year contributed to the work of the Association, a testimony of both love and sacrifice in this hardest of hard years in the southern field.

Endowment Campaign

In accordance with instructions of the 1914 Annual Meeting strenuous pressure for the Million-Dollar Endowment was withdrawn, awaiting the action of the National Council in 1915 regarding the proposed plan of the Commission on Missions to raise a large Tercentenary fund for Congregational purposes. Efforts however, to secure the imperatively needed endowment of $150,000 for Talladega College, and a current fund of $50,000 to be raised on the basis of ten thousand dollars a year for five years, have been continued. Something like $50,000 in cash and pledges have been received during the year. This high-grade and oldest school for colored students in Alabama should be hampered no longer in its work for lack of funds, and it is earnestly hoped that the amount asked for will be immediately provided.

BIENNIAL REPORT OF THE CONGREGATIONAL CHURCH BUILDING SOCIETY

SECRETARY CHARLES H. RICHARDS

We are glad to report that the biennium just closed has been the best in the history of the Society. This is the seventh report to the National Council in which each period has been shown to exceed the preceding periods, marking the steps of steady upward progress.

The periods are now to be biennial instead of triennial, and the two years now reported show larger receipts and a greater volume of work done than in any previous two-year period. The receipts of the biennium now recorded have been $600,350.44, which is $25,638 more than the receipts of the preceding biennium. The slow and steady upward climb of receipts is shown by the fact that the amount received in the last two years is $121,368 more than the receipts of the biennium (1897, 1898) in which the Stickney legacy came to us which sent the receipts of a single year to an unusual height.

This growing income has enabled us to assist churches in the crisis of their building enterprises to a greater extent than ever before. In the two years just closed we have been able to put into churches and parsonages more than half a million dollars ($502,014.69). Into the fifty-four parsonages we put $45,475, to shelter the Heralds of the Cross. Into two hundred and thirty-two houses of worship we put $456,539.69. These 286 buildings for church use cost with the lots on which they stand more than three times as much as the amount of our aid, so that in the two years the increased assets of the denomination, represented by this property, amount to more than a million and a half of dollars.

The addition to our two Loan Funds during the biennium has been considerable, though not nearly enough to meet the greatly increased calls. They have been as follows:

Received from Legacies	$ 50,800.02
" " Conditional Gifts	44,183.68
" Special Gifts for Parsonage Fund	14,236.12
" " " " Church Loan Fund	9,950.48
Total addition to our Loan Funds	$119,170.30

Contributions

Although more churches than ever sent us their contributions in the last two years (3,299 in 1914), their donations to our treasury as measured by the Apportionment standard falls far short of the sum assigned to this particular work. We received in this biennium from churches and their affiliated societies $168,717.65, not quite half of our apportionment. If we add to this the special donations to our church and parsonage Loan Funds, also the donations to assist churches specially designated, and the donations to our Conditional Gift Fund, the total contributions to this work in the last two years amount to $246,684.07.

The Sources of Income

It is well to keep in mind the three sources from which we derive the funds needed to carry on the specific work of this Society.

The first is the contributions of churches and their affiliated societies ($168,717.65).

The second source is found in the returned instalments of loans previously paid to churches for the completion of houses of worship or parsonages, which in these two years amounted to $205,812.86. These returned payments were immediately available for use, and went out again at once in new loans.

The third source is found in legacies, conditional gifts, and special gifts for church and parsonage loans ($119,170.30); interest ($36,770.67); special donations for particular churches ($9,596.14); the sale of abandoned churches

($35,544.29); the amount received from repaid grants ($20,799.11); and miscellaneous receipts ($3,939.42). The total amount received from this source of income during the last two years was $225,819.93. This is our largest source of receipts by considerable, and the one in which we may hope for the largest increase as our Loan Funds grow by gifts and legacies. It is also the source most likely to be affected disastrously by any interruption of our present work. The most fruitful field of effort, and the largest permanent gains for this work will be found in the individual gifts, conditional gifts, and legacies which will come from a wider knowledge and deeper interest in this particular branch of our denominational effort; and no source of supply can be more easily checked and dried up than this.

Where We Have Helped

During the two years under review we have reached out the helping-hand to all parts of the country.

In New England we have helped to complete eleven houses of worship in five states, also two parsonages.

In four North Atlantic States we helped to build twenty-three churches and two parsonages.

In nine states in the South we have aided twenty-two churches on their houses of worship, and one church to build a parsonage.

In seven states of the Pacific District we aided seventy churches on fifty-nine houses of worship, and eleven parsonages.

In the Interior District (including the Middle West and Southwest) we aided one hundred and fifty-two churches, one hundred and sixteen houses of worship, and thirty-six parsonages.

Porto Rico also received our assistance, $2,000 having been put into the parsonage at Humacao where the American Missionary Association has an important church. From this Atlantic outpost to our Pacific outpost in Hawaii where our church in Wailuku is located, to which we voted an appropriation of $5,000, the distance is about 7,000 miles in a straight line.

In some of these cases the aid given has been for the reconstruction or improvement of a building previously aided.

City and country churches have fared about alike, the latter being slightly ahead. One hundred and thirty-three churches in cities, large and small, and one hundred and fifty-three churches in villages or rural communities received our aid.

We have given practical fellowship to thirty-five churches which worship in other tongues than English, having extended the helping hand to one Slovak, two Armenian, two Finnish, two Norwegian, three Swedish, three Welsh, and twenty-two German churches within this biennium.

Church Efficiency

For several years, this Society, which concerns itself with the business difficulties of the churches, has rendered very valuable service to such churches as are crippled by debt by helping them to get rid of that crushing burden. Many such churches had received aid from this Society. We helped them out of debt when they were built but later they found themselves in difficulty. Some had received loans from us whose later instalments they found great difficulty in paying. Some because of poor leadership and unfortunate conditions were staggering under an accumulation of unpaid obligations which threatened the very life of the church. We believed such churches could be shown how they themselves can raise all that is needed, and without much difficulty. For four years our Field Secretary for the Interior, Dr. W. W. Newell, has given much attention to this special work of ridding the churches of debt. He has helped more than a hundred churches to get rid of debts amounting to more than $400,000. This special effort has been of such great value, and has awakened such profound gratitude, that the Society has broadened its scope to include the entire country in the benefits of this unique service. It has made Dr. Newell its "Church Efficiency Secretary," and set him free from his duties as Field Secretary of the Interior, so that he is

now at liberty to respond to calls from any part of the country where he may be needed. As the last Year Book reports that the debts of our churches amount to nearly $4,000,000, he is likely to find his time fully occupied for a good while. He will also be glad to advise with churches suffering from a slipshod and haphazard financial system, and show them how by a better financial method they can raise more money, do more good, and increase the spiritual effectiveness of the church.

Church Architecture

This Society during these two years has continued its efforts to persuade the churches seeking its aid to give more careful attention to the architecture of their buildings. There are many places of worship of which we cannot be proud. Some are grotesque and repellent to the taste. We cannot control the churches in this matter since plans are usually selected before application is made for our aid. Different sections have their preferred styles of building, and sometimes disapproval is resented. Many places are too remote for visits by our representatives till the work has progressed too far for change to be made.

Yet we are able to influence the churches somewhat by suggestion. We urge that a church building should be churchly, on the sound architectural principle that a building should in its structure bear witness to the object for which it is erected. A house of God should be easily recognized as a temple of worship; it should not look like a bank, or a warehouse, or a social club house. It should have a stately dignity and beauty of its own, befitting the place where men have audience with the King. Its proportions and lines should be carefully adapted to the purpose for which the building is intended. Its decorations should be chaste and refined, yet as artistic and attractive as possible. Its rooms for the varied service which the church is to render should be wisely arranged. It is better to have the assistance of an experienced architect when possible, yet even the simplest and least expen-

sive house of worship may be excellent if these principles are observed and the best models are studied.

We try, therefore, to give the churches from time to time suggestive illustrations of good churches for their study. These vary much, from the Colonial beauty of a New England meetinghouse, with its white steeple (which owes much to the genius of Sir Christopher Wren), to the modified Gothic of some city churches; from the "Spanish mission" style preferred by some on the Pacific Coast, to the Greek temple style favored by others, and the varied Romanesque forms; from the auditorium on the plan of an ancient basilica with its long parallelogram, to one shaped like a Greek cross with four equal arms. Tastes differ, and therefore plans differ. But whatever the style adopted, or whether the building be costly and ornate, or simple and inexpensive, the house of worship may have a nobility and attractiveness of its own if the builders observe the elemental principles of good taste and are guided by the best models. We hope to do still more to assist the churches in this important matter.

Increasing Opportunity for Our Service

Notwithstanding our steadily increasing receipts which have enabled us to do a larger amount of church and parsonage building than ever, we do not begin to have money enough to meet the rapidly growing needs. The applications pour in upon us much faster than we can take care of them. They indicate a vigor and vitality in our church life which many do not appreciate. We are growing, and like many a sturdy youth we are outgrowing our clothes. The garments that fitted us fairly well at an earlier period are no longer large enough to fit our expanding life. New churches are constantly being organized. Those which were new twenty-five or forty years ago have so developed in numbers and strength that they are bursting out of the old equipment which we helped them to obtain in their infancy. They must have something larger and better today, something that will meet the new conditions and opportunities of this later time.

All this spells opportunity for us. The broadening Kingdom gives us a chance to render larger service than ever before. The multiplying needs are so many open doors into which we may press to help humanity and to advance the cause of Christ. The population of our country has passed the hundred million mark. It is hard work for the great denominations to keep pace with this national growth in the effort to make religion a vital factor in molding the Nation. We must do our part in it by organizing, sheltering and equipping more churches. The paganizing influences that imperil the Republic must be counteracted by more church life and power.

The tremendous opportunity is emphasized by the result of recent inquiry as to unchurched localities in our country. Investigations by the Home Missions Council show that there are many hundreds of communities west of the Mississippi large enough for a post-office which have no services of religion at all. There are unoccupied fields in the East also. A recent study of one of our New England states revealed the fact that it contained 31,051 inhabitants in 136 towns without any present church service; and 8,562 more in 19 towns, served only by "supplies."

There is a vast and growing spiritual need in our country today. The steadily increasing call for larger funds to aid in erecting churches is not born of sectarian zeal, but of the urgent need throughout the Nation of a better equipment for that absolutely necessary work which our churches are called upon to do. Some superfluous churches ought to be federated. Some, whose work is done and whose usefulness is ended, ought to die, and the proceeds of sale be put into other churches. But hundreds of new churches ought to be organized each year to minister to our increasing millions, and these churches must be sheltered. And hundreds of others must be enlarged and adapted to the new conditions of our modern life.

Unusual Appeals for Aid

The general need of increasing this form of service is accentuated by many very unusual opportunities for our

service recently urged upon us. Here are some of them. In Canton, Ohio, McKinley's home-city, a new Congregational church has recently been organized with a large membership, a large Sunday School, and with several hundred in its congregation. It has built a temporary tabernacle for worship, but it needs a good, commodious, attractive church building for a permanent working plant. It cannot get it unless the Church Building Society renders large and generous help.

In Chattanooga, Tenn., a new Congregational church has recently been organized with a large membership and its congregation of four hundred to five hundred have filled the court house, their temporary meeting place. Leading citizens of the city are in the enterprise, and they have in a marked degree the favor of the community. They need at once a large and well appointed sanctuary, and must have a generous expression of our fellowship in substantial aid.

At Champaign-Urbana, Illinois, the seat of the State University with its thousands of students, a good lot has been secured on the very border of the campus, and a great effort is being made to build upon it a $50,000 house of worship to be the home of our University church. They are asking this Society to lend a hand to this important enterprise.

At Houston, Texas, our Congregational church some years ago acquired a property formerly occupied by another denomination. The building is small and poor, a bare shelter for the little flock. If the church is to grow and do its proper work in this important city it must have a good church building well adapted for all kinds of Christian service. It is making a most urgent appeal for our co-operation, which is absolutely essential for its success.

San Antonio, Texas, a city of historic interest, is a great health-resort. Hundreds of northern people flock thither because of its favoring climate. We have a promising young church worshipping in a hall. But it can have no permanence and prosperity unless it can have a suitable sanctuary. It can purchase a good building, well located, from a church which is moving from that site, provided

the Church Building Society can take hold of the enterprise with them in a strong way.

We need additional funds of not less than $50,000 to properly care for these five cases alone, and they are only samples of the new appeals constantly coming. Our work in Texas is likely to increase. That great state, six times as large as New York and four times as large as New England, with a population of about four millions, has sixty cities with a population of from five thousand to a hundred thousand each. Many from the North and the Middle West have gone to make their homes there. Our thirty-one churches of the Pilgrim faith and polity are likely to be multiplied. We ought to be ready to aid the new young churches when called upon.

City Needs

The remarkable growth of cities in this country has imposed a heavy burden on this Society. Fortunately our Loan Funds have enabled us to meet the tremendous and growing needs of churches in the great, teeming centers of population, though not as adequately as we could wish. City work is difficult. Land values are so high that the cost of a lot is often a very heavy initial tax on a young church. Building regulations in cities are strict, and the cost of construction is higher than elsewhere, so that the resources of the members are often exhausted long before the completion of the house of worship is in sight. City missionary societies can often assist in the purchase of the lot, and in financing of the earlier stages of construction, but their funds are limited. Out of thirty city missionary societies only a few can help much toward the church building. In a recent year out of $100,000 raised by city societies, only $8,000 could be applied to buildings. Their funds are usually needed in large measure for the support of the pastors. In every part of the country the city churches turn to their national helper for aid in paying last bills, and modern needs compel them to ask us for larger sums than ever before.

The Church Building Society feels that this city work

is of imperative importance. Although it began as a helper of rural and frontier churches, and much of its work is still for such churches, the changed conditions have broadened its field of service. The nearly seven hundred and fifty churches in large cities which have been aided from its funds, into which we have put more than two million four hundred thousand dollars, give impressive testimony to this branch of our work.

During the two years now reported we have rendered assistance in thirty-three of our largest cities, putting into our churches located in them more than $166,000. These include the greatest cities in the country, New York, Chicago, Philadelphia, St. Louis, Boston, Cleveland and Buffalo. They include also such cities as Scranton and Wilkesbarre, Pa.; Indianapolis, Ind.; Oshkosh and Racine, Wis.; Minneapolis and St. Paul, Minn.; Denver, Colo.; Wichita, Kan.; New Orleans, La.; Dallas and Houston, Tex.; Helena, Mont.; Boise, Idaho; Spokane, Seattle and Tacoma, Wash.; Portland, Ore.; Oakland, San Francisco and Los Angeles, Cal.; Providence, R. I.; and Oklahoma City, Okla. We have also given aid to churches in many smaller cities, making a total of one hundred and twenty-three city churches aided in these two years.

A First-Payment Fund for Cities

This Society from the beginning has followed the rule of paying only last bills, thus leaving the churches it helped out of debt except for the loans it received from this Society. The extraordinary needs of city work, however, have made it seem wise to secure, if possible, a First-Payment Fund to assist in securing suitable lots and taking initial steps in building. This would greatly accelerate the work of the Home Missionary Society or of the City Missionary Society having the care of such young enterprises. The last National Council referred this matter to the Commission on Missions, but with instructions to approve no plan likely to interfere with the successful prosecution of the Apportionment Plan. A Fund of $1,000,000 has been spoken of for this particular line of work,

and it is not too large an amount to meet the urgent need. It would be quickly absorbed and exhausted unless a considerable part of it were made a Loan Fund; but whether used as grants or loans it would be of inestimable service in helping our churches to do their proper share of the great task of saving the city. No plan has been matured for securing such a Fund as yet, but it looms large as one of our needs.

Taking these unusual needs and appeals together, adding to them the constantly increasing demands for rural and frontier work, and keeping in mind the fact that the requests for our aid have so multiplied in the last few years that a new application may have to wait a year or more before it can be reached for consideration and appropriation, it seems clear that this branch of service, so vital to the prosperity of our churches and the progress of the denomination, ought to have a great increase in its Loan Funds till they shall total $2,000,000 and an income of not less than $500,000 a year with which to assist churches in their building enterprises. We are looking hopefully for another Joseph H. Stickney or Daniel Hand or John L. Kennedy or George Peabody to dedicate a fortune to this particular kind of service.

Remarkable Growth of Church Building in all Denominations

That we may well entertain the hope for a large increase in our funds is plain from the experience of other denominations as well as our own. Those which have addressed themselves to this specific task with energy and wisdom have had great success, and their people have been so convinced of the immense value and importance of this branch of work that they have given surprisingly large amounts to sustain it. Not until the middle of the last century did systematic effort for this particular form of service begin. The results to date are remarkable.

Seventeen leading denominations in the Home Missions Council report that since they began the work of giving aid toward Church Erection they have helped to complete

more than 54,000 houses of worship and parsonages. They have raised for this special kind of service more than $44,000,000. Their receipts last year were nearly $2,500,000. They put more than $2,000,000 into the completion of 1,558 churches last year. And they have acquired permanent Funds amounting to more than $11,000,000. A part of these Funds are invested, the income only being used to aid churches; a part goes out directly to the churches, to be returned that it may be used again and again.

Of these churches thus reporting, some combine their church building work with their home missionary work: a majority of them make this a separate and specific form of work through a society or board for this particular purpose. Those having a separate organization for this work appear to be much the most successful. Five denominations having such a separate Society or Board for this work — Presbyterian (North), Methodist (South), Congregational, Christian (Disciples) and United Presbyterian — have helped to erect three-fifths of the churches and parsonages, and raised more than half of the $44,294,780 which the seventeen raised. They helped to build last year 887 churches and manses (considerably more than half) putting into them $1,378,389 (much more than half).

The most successful organization in many respects, is the Presbyterian Board of Church Erection, which has helped to build more than 10,600 churches and manses. It has more than three and a half million dollars invested funds, the interest from which yielded last year more than $158,000, which with the money received from other sources enabled it to put more than $438,000 into the 269 buildings completed. Its large permanent funds are due in large measure to the sagacity and generosity of the late John L. Kennedy who, as though esteeming Foreign Missions, Home Missions, and Church Erection as of equal importance, left to each Board an identical bequest amounting in each case to more than two and a half million dollars. That denomination is well equipped to meet the increasing opportunity for developing its church life, and is using it nobly.

A close second among the separate organizations is the Methodist (South) Board of Church Extension which has helped to build more than 11,000 churches and parsonages. Last year it put $367,826 into 329 buildings for church use. Its receipts last year were nearly four hundred thousand dollars, and its total receipts in the thirty-three years since it began amount to more than five and a quarter million dollars.

The Congregational Church Building Society holds a high place in this work, and though the eleventh denomination in the number of churches and members, it stands third in the amount of its receipts from the beginning ($7,676,650) and in the amount of its permanent funds ($1,192,912) and fourth in the number of buildings erected (5,815), receipts last year ($309,097), and buildings completed last year (167). During the last ten years 1,328 new Congregational churches were organized, an average of a hundred and thirty-two a year, and this Society has helped to equip them on the material side, so that their life and growth have offset in some measure the lamentable death and disappearance of 1,142 other churches. Had our Society not come to the rescue of the newborn churches doubtless many of them would have perished also. This Society is also in advance of most of the seventeen Societies or Boards now reporting in the variety of its work, and in the use of its Loan Funds in aid of churches having no present relation to the Home Missionary Society, more than half the churches it aided last year being self-supporting churches.

A very notable work is being done by the Board of Church Extension of the Christians (or Disciples), which since organizing as a separate branch of service in 1888 has in twenty-seven years developed a Loan Fund of $1,145,000, all of which is kept at work in ceaseless rotation, going out in loans and returning for immediate use again. They give no "grants," but have helped to complete 1,767 houses of worship in that rapidly growing denomination.

Six other smaller denominations are doing good work through their separate Boards, though not nearly as

much as those named. They have helped to erect about 2,500 churches altogether and have raised for the purpose more than three million dollars.

Of the denominations which have united their church-building work with their home missionary work, only one is doing an amount at all commensurate with that of the churches and societies named above. The shining exception is the Methodist church (North) which is able to build more churches and parsonages, and put more money into them than any other denomination. This is possible for them because for a half-century they built up under the energetic leadership of the late Dr. A. J. Kynett a great permanent fund now amounting to nearly two million dollars ($1,906,402). The interest from this fund enables them to do a large work, and having recently entered into union with the Home Missionary Society they are permitted to use for building purposes twenty per cent of the common receipts. This enabled them last year to help complete 448 churches and parsonages into which they put nearly $400,000. The total fruitage of the great Church Extension work in which Dr. Kynett was so conspicuous a figure is 16,500 churches and parsonages, and the devoted and loyal people in that great division of the Christian host had such enthusiasm for this branch of service that they gave to it all told more than thirteen and a half million dollars ($13,556,744). This has been a large factor in promoting the wonderful growth of that great denomination. It is a splendid record, but would not have been possible had not the work been built up into strength as a separate organization. Whether the receipts and the number of churches built can be maintained under the new combination is still a question. They complain, like ourselves, that only sixty per cent of their apportionment is collected. Yet they have a system of church control far superior to ours for effective persuasion of the churches to give the full apportionment — a system, however, which we could not adopt without surrendering that freedom which we so highly prize.

The Baptists (North) are more nearly like ourselves in polity and ideals. For thirty-two years their Church

Edifice work has been a department of their Home Missionary Society. Their two permanent funds expressly held for this work amount to $415,556. Their contributions for this particular work are very small, yet from interest on their funds, and money taken from the treasury of the Home Missionary Society they put $67,688 last year into eighty-eight houses of worship. This is in somewhat marked contrast with the one hundred and sixty-seven churches and parsonages into which our Society last year put more than $285,000, though we have far fewer churches and members.

Other denominations with a combined Board are doing still less in this line of work, counting it of value, but making no great effort to sustain or increase it. They rely quite largely upon the income from comparatively small invested funds. They built altogether about a hundred churches last year.

A Future Advance

One cannot read the stimulating story of the development of this specific work in our sister denominations without recognizing the tremendous impetus it has given to their larger Christian service in all lines of missionary endeavor. The last half-century has shown a great awakening on the part of the churches to the value of this particular form of work. They testify to this by their splendid gifts to it. They see how it contributes to the increase of church-power; how it accelerates the progress of the group of churches heartily engaged in it; how it equips them for the larger work of the Kingdom which they desire to do. Individuals as well as churches, seeing clearly the importance of this work, have opened their purses and given munificent donations to place shrines of worship in the neediest corners of the land, and to make the temple of God a greater power than ever to save the Republic and to save the world.

What has already been done in this work can be done again, and more successfully than ever, if this specific form of beneficence is kept definitely before the minds of men. There are many other stewards of the grace of God who are holding in trust the money he has given into

their care, who will make even greater gifts to this cause when they get a clear vision of its helpfulness. Many individuals have given their thousands, some their millions, to this work. Others will follow their example if this special form of Christian service is kept distinctly before their minds as of vital importance. Safeguarding with jealous care the popular favor, the accumulated funds, and the experience which have now brought the work of this Society to the highest point it has ever known, we may push forward with justified hope to a greater work in the future, expecting greater gifts from churches and individuals to match the greater opportunities before us.

REPORT OF CONGREGATIONAL EDUCATION SOCIETY

In June, 1815, eight young men gathered in a house in Boston to consider what might be done to increase the ranks of the Christian ministry. So that with June of this year the Society really passed its one hundredth milestone. Inasmuch, however, as the Society did not receive its charter from the Massachusetts Legislature until 1816 the centenary will be observed next year.

The Education Society was the first National Congregational Home Missionary Society, and was founded in the belief that an educated leadership was essential to the permanent growth of the Christian church. Men before institutions, has been the order of human development; Jesus before Christianity, Apostles before the Church.

A brief survey of the Society's work for two years shows that 435 students in theological seminaries and colleges preparing for the Gospel ministry have received $21,180 in scholarships.

In awarding these scholarships the Society is obliged to rely largely upon the endorsement of local examining committees at colleges and seminaries, who are personally acquainted with the fitness and scholarship of applicants.

It is a fact worthy of thoughtful consideration that the graduates from theological seminaries do not supply the demand for Congregational ministers. Two hundred and ninety-three pastors now serving our churches belong to other denominations, 119 of whom are Methodists, 62 Presbyterians, 51 Baptists, 6 Free Baptists, 1 Unitarian, 1 Universalist, 1 Lutheran.

If the denomination is not supplying its own leaders, missionary work in establishing of new churches in the South and West and missions in foreign lands is seriously hindered if not prevented.

The unwillingness of our youth to enter the ministry cripples home and foreign missionary activities.

The home, church and college should face this unfortunate situation and bring about a change, if the denomination is not to lose its place among other religious bodies.

Colleges and Academies

During the period just closed, the Society has given $32,707 to seven colleges and $48,818 to eight academies located in ten states: South Dakota, North Dakota, Nebraska, Iowa, Oklahoma, Kansas, Minnesota, Michigan, Illinois and Missouri.

Some of these colleges received direct appropriations from the Society and others have been assisted by applying certain amounts from the churches of the state for these schools on the church apportionment.

Mr. John W. Hansel is president of Fargo College in place of Dr. C. C. Creegan; Rev. Walter H. Rollins, succeeded Dr. Thayer as president of Fairmount College, Wichita, Kansas; Kingfisher College in Oklahoma is seeking a president.

The small college labors under the disadvantage of insufficient endowment. Here then is a field of giving for persons of wealth in the denomination. Inasmuch as efforts are now being made in other denominations to strengthen their colleges, it would seem that Congregationalists might well find a worthy opportunity for liberal gifts to the growing colleges of our order in the West.

A movement has recently started to place at Christian colleges a man who shall take charge of religious instruction and act as college pastor. He is to have the oversight of the religious life of the students, acting as their spiritual adviser, instructor in the Bible and ethical and social subjects.

Each state should have at least one amply endowed high-grade Christian academy, as a fitting school for the religious college in that state and as a feeder to newly formed churches. Educated laymen are valuable in contributing to the strength, efficiency and permanence of frontier churches.

State Universities

The Society has paid $7,771 in salaries for Congregational pastors. Their exclusive mission is to the 4,000 Congregational students in the following ten state universities: California State University, Illinois State University, Iowa State University, Kansas State University, Michigan State University, Wisconsin State University, Washington State University, Nebraska State University, Iowa State Agricultural College, Kansas State Agricultural College. These thousands of Congregational youth constitute an inviting field for the church to cultivate. Missionaries, ministers, teachers, and writers and Christian statesmen are the rich finds to be discovered here and set to life's highest tasks. Too long have they been neglected.

Mission Schools

The Society has appropriated $52,741 to the maintenance of fifteen schools in Utah, New Mexico, Florida and Texas. Two of these schools in Utah are academies, Proctor Academy and Willcox Academy, and their graduates, many of them, become teachers in the public schools of Utah. This is significant when it is remembered that the public schools of Utah, for the most part, are under the care of the Mormons.

Sunday Schools are also a part of the work of these missions — except in one instance only where the teachers are workers in the local church.

Among the Latin peoples in New Mexico, Florida and Texas this religious work is meeting with gratifying success.

In the Rio Grande Industrial School at Albuquerque, the Mexican students have become deeply interested in the fundamental principles of Christianity and have shown by their changed lives the fruits of the genuine work of the Holy Spirit.

The Cubans in West Tampa, Florida, are eager to have their children have our instruction week-days and Sundays.

In El Paso, Texas, there are 30,000 refugees from Old Mexico, and our mission school is greatly overcrowded because of insufficient accommodations. The small buildings of the Spanish Congregational Church has been used week-

days for school purposes but it has proved too small for the increased enrollment. An addition to the church has been recently built.

This field among the Latin races of the Southwest of our country is broadening every year and is promising large returns.

The Education Society stands for a great ideal — the molding of the religious life of our young people in colleges, academies and in the mission schools of the Southwest. Believing that soon these youth are to become citizens and leaders in newly formed communities, it seeks to win them over to the broad service of church and state. This is the end sought and as such appeals mightily for the prayers and gifts of our Congregational fellowship.

The Society also seeks closer fellowship with our churches and offers itself as the instrument in consummating the great task to which our denomination is called.

The Rev. Frank M. Sheldon, formerly state superintendent of missions in Wisconsin and pastor of important churches of the West, came to the secretaryship of this Society in September, 1914, and he brought to this position a broad knowledge of the Western field and its needs, a high order of executive ability and a broad comprehension of the educational problems that face the denomination.

REPORT OF CONGREGATIONAL SUNDAY SCHOOL AND PUBLISHING SOCIETY

No period in the history of "The Congregational Sunday School and Publishing Society" has been marked by greater activity than that covered by the last report made to The National Council covering the years from 1910–1913, and the present report 1913–1915. This period of five years marks an epoch in which the Society has taken a greatly broadened conception of its work in every department and in addition has sought to serve the denomination in a number of new and interesting fields.

1. In the department devoted to Missionary and Extension work the growing need of our schools in small and missionary fields for more advanced educational work and ideals has been met by the appointment, as opportunity has permitted, of men especially capable of leadership in educational matters and competent to introduce the best teaching and educational methods. It is a significant fact that "graded lessons" have been adopted more widely in the territory often thought of as "Missionary" than in the larger and supposedly advanced Churches and Sunday Schools. This has been due in a very great degree to the work of the seventy odd field workers of the Society acting in the closest co-operation with our publication and selling agencies. In a sense each of these workers has been an advance agent for the propaganda of the educational, editorial and business departments with which it comes in direct contact through many thousand transactions yearly. Even though there would appear to have been some diminution in the number of new schools started by our field workers on account of changed conditions, it should be remembered that greater emphasis has been placed on the bettering the Sunday School along our entire front and the services of the Society in this as in every other department are needed to meet our teachers and workers in their own communities for popularizing the best educational ideals while advanc-

ing the practical missionary and evangelizing standards. The unity of the whole Sunday School field has become so apparent that the new phases of our educational work established by Dr. Winchester have been incorporated in this department and the work is being carried on under the immediate direction of the Society's educational secretaries located at various strategical points such as Boston, New York, Chicago, Cleveland, Kansas City, San Francisco, etc. The situation demands that the extension and educational field work be not severed, but more closely united as a unit of denominational effort; and moreover, it is scarcely less important that this work of "planting" and "nurturing" Sunday Schools should be kept in closest contact with the source of supply.

2. The high standards which have been reached in recent years by the editorial and publishing work of the Society have been maintained during the past two years. The attention of the last Council was called to the publication of the "New Pilgrim Hymnal" which is being generally adopted by our Churches. Attention is now called to the splendid book for the Sunday School, "Worship and Song," which has recently been issued, giving our Sunday Schools an equally good book for their purposes.

3. The business department shows an increase in volume of sales. Changes made in our Chicago office and the appointment of Mr. Vernon M. Schenck as manager will add to the efficiency at that point.

Appropriations from the profits of the business department to the missionary and educational departments 1913 to 1915 amounted to $20,965.87.

4. As was pointed out at the last Council the acquiring and equipping of our new printing plant has proved of great importance and definitely commits the Society to the policy of printing and publishing its own supplies whether missionary, educational or otherwise. The developments of the past few years also show that no backward or temporizing steps are now possible and make entirely clear the imperative necessity of building up a larger working capital. Large improvements have already been made in the plant up to the present time and it is the purpose to

add other accessories from time to time until the Society shall manufacture its product complete from cover to cover. The permanent housing of the very valuable machinery and product of the Society would suggest the husbanding of the greater portion of the profit until such time as the Society is enabled to purchase or erect a building of its own. It has already been pointed out that the past few years of the Society have constituted a period of great undertakings and there is only one solution to the various problems confronting the Society and that is to move forward along a well-defined line of action that will ultimately place all departments of the Society on a plane of at least equality with similar institutions of other denominations.

Missionary and Extension Department

The policy of the Society in extending its field work to the Eastern, as well as the Western parts of the country, in response to earnest demands, has continued to meet with hearty approval. This is made clear by the active co-operation of the churches and by their generous support. Opportunities are found in all parts for Sunday School extension. The new states still have multitudes of communities waiting for the planting of religious institutions. While the needy districts are not as vast geographically as in former years they seem to be as numerous. The changes of population and foreign immigration give ever increasing opportunities, and make earnest appeals in the older and Eastern states.

During the two years since the last meeting of the National Council there have been organized 524 new schools, and in accordance with the custom of years, with scarce an exception in places where there was no other Sunday School. This is 47 less than for the two preceding years, due in part to the closer co-operation of the different denominations by which it is possible to cover the ground with fewer organizations, and in part because of the larger service given for strengthening and improving the work already in hand. There were reorganized 198 schools, which is ten more than for the preceding period. During

the first year 592 schools were aided with grants of literature, and in the second year 665. The total number of grants of literature was 2,396. The number of schools aided was twenty-three in excess of the preceding period, while it is hopeful to note that the number of grants was 178 less. This is a slight indication of schools coming a little more quickly to self-support.

But the greatest advance has been in responding to the calls for aid in the adjustment of schools to the use of graded literature, and in improving the teaching ability and whole character of religious instruction. The institutes and conferences have increased in the two years from 1,150 to 2,053. The educational demand of the churches has called for workers of the best possible attainment, and for an increase in the number of thoroughly equipped men who become specialists. The number of these workers has increased from 62 to 67. The number of temporary workers has decreased from 22 in 1913 to nine in the present year.

The entire income for the two years has been $170,850.99, which is $896.75 in advance of the previous biennial. In yielding to the undiminished call for extension and the enlarged demand for educational work, including for the last year the financing of the Educational Department to the extent of $7,500, there has been expended in the two years $9,561.70 more than for the preceding period; thus leaving a deficit of $7,515.44, which required to be borrowed from the equalizing legacy fund. When returned, this fund will be $744.47 in excess of the amount at the beginning of the biennium. There has also been a slight increase in the permanent funds of the Society and in the conditional gifts. The Society has had notice that it is remembered in a number of bequests. The financial outlook for sustaining the extension and educational work was never more promising.

The Educational Department

Large service has been rendered during the two years by Secretary Winchester and those associated with him. The *Pilgrim Teacher* has been strengthened and made a

valuable magazine for all Sunday School workers and religious teachers of the denomination. It has also found a place among religious educators in other denominations. A vast number of calls have come for educational leaflets and books, which have been very widely distributed.

Through the Educational Department the Society has been brought into very close co-operation with the Sunday School and Publishing Societies of other denominations. Through the Sunday School Council of Evangelical Denominations there has been brought about a close co-operation of the Sunday School forces with the International Sunday School Association, which gives much promise for the future. In all these movements Dr. Winchester occupied a prominent place, and rendered a helpful service.

The entire field force has been given an educational uplift. The appointment of Rev. J. P. O'Brien, D.D., and Rev. Miles B. Fisher as Educational Secretaries for the Southwest and South and for the Pacific Coast has proved so satisfactory that District Superintendents, Rev. R. W. Gammon, D.D., and Rev. Milton S. Littlefield, D.D., have been designated Educational Secretaries for the Interior and for the East.

Miss Margaret Slattery also continues her wide and useful service.

All the field superintendents are deeply interested in and devote much time and effort to educational improvement. The plan of District Educational Secretaries places help within the reach of each field worker, thereby helping to meet the large opportunities which come in connection with state and district institutes and conferences. As the educational element has entered largely into all the extension work of the Society it has bound the field force close to the Educational and Editorial Departments, upon which it so largely depends for ideals and material. The Educational Secretaries and Field Superintendents are a united force for the extension and improvement of the Sunday School work of the denomination. On the frontier, as well as in the oldest parts, the very best educational methods are demanded and opportunities furnished for their exercise.

The Editorial Department

Through its lesson material, weekly papers, teachers' helps and books bearing upon teacher training, the Editorial Department is trying to provide the literature which churches are demanding in their work of religious education. There is no question that our denomination wants the best material, methods and equipment in this work. The churches are not so much concerned with the technical and theoretical, although both have their place in the work of religious education, but they do want real help in leading their young people to think clearly and truly about God and Christ, the Bible and the Church, and their relation to them, as well as their responsibility as Christians in the home, the community, the church and the world. This task the Sunday School Society considers most important.

It is this purpose which governs the output of its educational material. In accordance with this purpose it has now published a completely graded course of lessons from the Beginners' Department through the third year Senior. Sixteen of the seventeen available courses are now ready for use. The outline of the fourth year Senior has been approved by the International Lesson Committee, and it is hoped this will be ready for use in October, 1916. The large circulation of these lessons shows the desire of our people for graded material.

While meeting the demand for the graded lessons, the Editorial Department has at the same time tried to provide adequately for such schools as have not yet felt justified in introducing the new form of lessons. Confronted with the necessity of providing for both large and small schools, the Department has furnished material for the teaching of the graded lessons and has spared no pains to keep its uniform lessons up to the highest standard of excellence. Miss Slattery's work on the new *Home Department Magazine* and the departments conducted by Dr. Ernest Bourner Allen and Dr. Henry A. Atkinson in the *Adult Bible Class Magazine* have materially strengthened our uniform series. In place of the *Pilgrim Visitor*, we now have two papers, *Boyland* and *Firelight*, the former

for boys of the Junior age, nine to twelve, and the latter for girls of the same age. The publication of these two papers is a forward step in our efforts to meet the needs of the boy and girl at each stage of their development. The *Mayflower* for little people and the *Wellspring* for young people thirteen or fourteen to eighteen years of age, maintain a large and helpful place among our schools. The *Pilgrim Teacher* ranks as one of the best educational magazines that is published by any denomination today. It aims to bring to teachers, superintendents, pastors and parents the freshest and most practical information regarding the Sunday School and its allied agencies, and the best help in the study of both graded and uniform lessons. It emphasizes the personal aspect of teaching, the importance of intimate acquaintance with childhood, the mastery of Biblical material of study, and the expert use of effective methods of teaching. Especially in this time of readjustment in the Sunday School world, the *Pilgrim Teacher* tries to bring to its constituency helpful suggestions regarding courses of study, methods of organization and of Biblical interpretation. Both the large and the small schools, those using the graded and those who find the uniform lessons more feasible, are included in the scope of its departments. Among its contributors are the most experienced teachers and workers in the Sunday School world today. A splendid series of educational books has been issued during the last two years, and others are in process of publication.

Since the last meeting of the Council, Dr. B. S. Winchester has retired from the editorship and head of this department after nearly six years of influential service. To him must be given large credit for the high standard of our publications.

The Congregationalist and Christian World Department

The two years since the Society gave to the National Council account of its stewardship of *The Congregationalist and Christian World* have been marked by steady and painstaking effort on the part of editors, publisher and all

concerned with the making of the paper to maintain and enhance its prestige and influence. It has sought to fulfill its distinct and important function as the medium through which able men and women on both sides of the Atlantic, whose pens are consecrated to the highest ideals, may bring the stimulus of their thought on Christian themes to thousands of homes. It has striven no less earnestly week by week to bring to the 6,000 Congregational churches over the land the sense of their fellowship one with another, to aid them in their service of worship, their prayer and conference meetings, their work in the Sunday School and for the community, and their common evangelistic and missionary activities. A third aim has been to make the paper a true organ and leader of Christian opinion, and particularly the thought and feeling of our Congregational churches, to the end that through frank and friendly exchange of views the work of the denomination might be more intelligently and effectively prosecuted. The paper has also perpetuated the names and influence of such Congregational leaders in the ministry and laymen as Silvester Horne, Albert J. Lyman, George F. S. Savage, Samuel B. Capen and E. W. Blatchford, through carefully prepared estimates and appreciations of them, and of many others who during these two years have passed into the other world.

That the paper is read and prized by the best and most useful men and women in our churches the country over has been again made evident in numerous ways, while the good-will and appreciation shown are a constant stimulus to produce a paper still more worthy of the denomination whose name it bears. Next year will be the centennial year of *The Congregationalist*. It will then have had a continuous life, though under different names, for one hundred years, and through all that time has been a power in the religious life of America. Like every other distinctively religious agency, *The Congregationalist* must have in the future as it has had in the past the loyal support of its normal constituency. In confident expectation of such support the paper faces its new century more eager and determined than ever to fulfill its mission.

Business Department

A summary of our business operations in the manufacturing, publication and selling departments during the past two years differs but little from that of the preceding period reported at the Fifteenth Triennial session of the National Council, at Kansas City. The volume of sales has exceeded a million dollars and a net profit of over forty-six thousand dollars is recorded. As the larger part of these transactions were directly with our Congregational Churches and Sunday Schools, it has seemed a reasonable aim on the part of the Board of Directors of the Society to perform as nearly co-operative a service as possible, rendering such service to our churches and Sunday Schools at as near the actual cost as prudent management would permit, turning back into the enterprise incidental profits by improving the number and quality of the publications issued, by decreasing their cost to the churches and schools, by preparing for larger and more useful service, and by cash appropriations to the educational and extension work. An illustration of the above principle may be noted in the very decided reduction made in the prices of the International Series of Graded Sunday School Lessons, thus aiding the schools using them to the extent of over $12,000 annually. This lowering of prices, made voluntarily, is responsible for a reduction in the business profits declared. The high standard of various other publications, such as the *Pilgrim Teacher* and *The Congregationalist and Christian World*, has been maintained although published without expectation of profit. Many improvements in the mechanical make up of these and other indispensable aids to our church and Sunday School workers have been made, and in every respect it is believed the Society's publications are easily in the first rank. Although a reduction in the sales and circulation of the more popular series of aids used in our Sunday Schools, for years the chief source of our profit, has been occasioned by the substitution in many schools of the more closely graded lessons, no advance in prices has been made by the Society as would be entirely logical and has been found necessary by other con-

cerns similarly affected. This is due largely to the fact that through the acquisition of our printing plant we have been able directly to control the costs of production and to effect certain economies that would have been difficult or impossible to achieve otherwise. In considering, therefore, the success of the Society's new manufacturing venture there should be added to the profits actually made by the printing plant, and the annuity paid, constituting an easy method of purchase, a very considerable sum saved in the actual costs of some $60,000 annually of the Society's work done directly by or under the supervision of this department. For this reason the Board of Directors, as noted in the two annual reports issued since the last Council, has not hesitated to go forward in the equipping of the plant to meet the full requirement of its own and the denomination's work.

From $12,000 to $15,000 have thus been added to the value of our equipment in improvements made either to better the conditions under which our employees work or to promote manufacturing efficiency. Competent authorities have recently characterized the plant as one of the best in Massachusetts and the Board of Directors is confident, from results already shown, that the money thus invested will return good dividends in the form of increased productions and a higher standard of work.

Some sixty books have been printed at the plant since its ownership by the Society and each of these furnishes a test of the foregoing statement. No better example, however, could be brought to the attention of the Council than the present Year Book of the denomination, which has been produced by the plant on a strictly competitive basis, with a large saving in money to the denomination, and with entire satisfaction to the Council's Committee on Publications.

Appropriations from the profits of the business department to the missionary and educational departments 1913 to 1915 amounted to $20,965.87.

REPORT OF THE BOARD OF MINISTERIAL RELIEF

BY SECRETARY WILLIAM A. RICE

This October completes 29 years of the work of this Board. Not all the time a Board, but at first only a committee of the National Council, then a Board of Trustees and since 1907, "The Congregational Board of Ministerial Relief." This is the Board's first biennial statement to the Council. Heretofore its statements have been triennial. We are able, however, to make a comparison between the last two bienniums.

During the two years ending with July 31, 1915, the total receipts have been $121,895.69 as against $157.949.76 for the former two years. During those two years, a special gift to the Endowment Fund of $50,000 was received. Omitting this unusual and most generous, anonymous gift from the comparison, the total, usual receipts of the former period were $107,949.76, and the gain in receipts of the present biennium over the former was $13,945.93. In view of the financial conditions and the disturbances in the social and business world of the past two years the results are most encouraging.

There has been added to the Endowment Fund $28,140.77, which now is $315,046.43, at cost or book value.

There was paid to 240 pensioners or families, representing nearly 500 dependent persons, $64,701.53, and including amounts paid to State organizations for the veterans under their direct care, the total amount paid out in pensions was $65,544.72.

The number of pensioners and the amounts paid to them according to groups of states, were as follows:

New England States	12	Amount paid	$ 2,883.43
Middle Atlantic States	33	" "	8,155.00
Southern States	37	" "	7,770.75
Middle Western States	95	" "	30,136.12
Rocky Monntain States	9	" "	3,116.00
Pacific Coast States	45	" "	11,399.00
Hawaiian Islands	9	" "	1,241.23
	214		

The reason why there are so few pensioners under this Board in the New England States, is because each of these States has a State Relief Society to care for those retired ministers and members of ministers' families, whose labors have been in the State.

The payments made to pensioners as compared with the former two years show an increase of $9,976.21.

The 240 families which have been under the care of the Board for a part or all of the time are pretty well scattered over the entire country, 42 States being represented in their homes. In addition to these the Hawaiian Islands, Canada and Germany are represented.

The average annual payment to each pensioner, or family, for the full two years was $177.91. This was made possible by the Christmas Fund, payments from which are special and in addition to the regular pensions. The amount of this fund for the two holiday periods was $6,129.50. If in the minds of any there has been doubt as to the value and wisdom of this fund, these facts in its favor must be convincing.

Of the 240 pensioners, 126 were men and 114 women. In the families represented were 122 minor children of whom 95 were sixteen or under and of these 42 were ten or under.

Some of the pensioners had attained a great age, one being in his 98th year when he died, and another in his 91st. Of those still living, one is in the 95th year and another in the 91st. The majority of the regular pensioners are over 70, and we are really surprised that so many of them are over 80. Lives consecrated to God's service and lived under the joyful privilege of blessing others, with an approving conscience and a serene faith, are apt to lengthen into the shadows and wait for the slowly setting sun. They do not, however, escape the perils of the long and laborious journey, and in the last mile or more they often require the steadying hand and loving good cheer which the Church furnishes in the ministry of its Board of Relief.

During the two years, 34 of these veterans finished their pilgrimage and are at home in the Father's house. They left our Churches richer, not only for the service

they rendered them, but also from the fact that their long years of life gave to the Churches the opportunity for the cultivation of the tenderest affection and sympathy, in providing for their comfort. Every act of kindness or deed of love refines the soul, sweetens the disposition and makes one rich toward God. Doubtless this is one reason why God's providence puts in our way those who need our love and assistance.

The cause of Ministerial Relief can be made a means of grace in all our Churches and the "collection for the saints," one of the holiest and most joyful acts of worship. Its appeal can be so presented by the pastor as to promote devotion and worship and stir the noblest sentiments of the heart.

To provide for the aged ministers is a credit to the Church and is in no way dishonoring to the ministers. The financial rewards of the ministry must always be meager. It is really a greater reward to be able to say that "the poor have the gospel preached unto them," than that the minister receives a large salary. He proclaims "good news" that is "without money and without price." Therefore he cannot set a price on his ministry. It is true as we read, "that they which preach the gospel should live of the gospel," but living of the gospel is a very different thing from an income large enough to insure against the days of sickness, incapacity and old age.

Here is the holy call for the strong to bear the burdens of the weak and to reward with loving consideration those who gave their best when they could.

Our Churches need to increase their interest and enlarge their gifts in behalf of the men and their wives who after long years of devoted service and sacrifice linger with us in the period of old age.

REPORT OF THE ANNUITY FUND FOR CONGREGATIONAL MINISTERS

BY SECRETARY WILLIAM A. RICE

At the Fifteenth Triennial Session of the National Council held in Kansas City, the Rev. Samuel Lane Loomis, D.D., and the Rev. Frank J. Goodwin, D.D., reported on the memorial from Southern California which the Council of 1910 had referred to the Board of Relief, and presented in behalf of that Board a plan for Ministerial Annuities. It was voted by the Council "That the Board of Ministerial Relief be instructed to undertake this work and to create a department in accordance with this general plan to be known as the Department of Annuities: that, if necessary, an application be made to the Legislature of the state of Connecticut that the charter of the Board of Ministerial Relief be so amended that the Annuity Fund may be made a department of its work, or that a new charter be secured in Connecticut or some other State, to cover the field of Ministerial Annuities, and in the event of its being necessary to secure a new charter that the members of the Annuity Fund and the Board of Ministerial Relief be the same individuals, but that their funds shall be kept separate and distinct and all their meetings shall be held independently: that the Board of Ministerial Relief be empowered to secure such funds and to engage such assistance and to take other steps as in its judgment would be necessary for the efficient inauguration and prosecution of this undertaking and to carry out the will of the National Council." Among the "other steps" which the Council advised the Board to take were these: "To appeal to the Ministers of our Churches in the interest of their brethren and their families, to join the Fund at once — to appeal to the Churches and individuals to make such generous offerings to the Fund, at the outset of the movement, as would insure success — that an earnest and united effort be made to

raise as soon as practicable an Endowment Fund of not less than $2,000,000, the income to be applied toward the 80% apportioned to the Churches."

When the members of the Board of Ministerial Relief met in November, following the adjournment of the National Council, for organization, it took up with serious purpose these instructions of the Council. On legal advice, it was deemed inexpedient to organize the Annuity Plan as a department of the Board of Relief. It was a question whether the charter of that Board was sufficiently comprehensive to cover an Annuity Department. As the Legislature of Connecticut meets biennially and would not be in session again until January, 1915, the Board was confronted with the necessity of delaying action or of making an effort to secure a special charter in some other State. To have postponed all efforts in behalf of the Annuity Plan for nearly two years would have brought us to this Council without having done the first things which the Council instructed the Board to do. It seemed best, therefore, to secure a charter in another State. After looking into the matter in the States of New York, Pennsylvania and New Jersey, it was decided to apply for a charter in the State of New Jersey, under an act of the Legislature approved April 21, 1898, "To incorporate associations not for pecuniary profit." A certificate of incorporation was granted and signed by the Secretary of State on April 23, 1914. The name given to the new corporation was "The Annuity Fund for Congregational Ministers," and it was authorized to carry forward its work "for beneficial and protective purposes to its members from funds collected therein, by providing and paying old age or disability annuities to its members, who must be ministers of the "Congregational Churches in the United States of America, and by providing and paying funds to the widows of any of them and in the event of her death by paying benefits to minor children." It was further provided that this corporation "shall be maintained by rates, dues, contributions, by gift, bequest or devise, in accordance with the rules and by-laws that may be adopted by the corporation." It was provided that

the "business of the corporation shall be managed by a Board of Trustees consisting of nine members, in ecclesiastical relationship with the Congregational Churches, a majority of whom shall be residents of New Jersey and that they must be chosen from names of eligible persons presented to and approved by the National Council of the Congregational Churches of the United States and that such Trustees may be either clergymen or laymen." The following gentlemen were elected Trustees under the conditions of the charter:

Rev. Samuel Lane Loomis	Rev. Henry A. Stimson
Rev. Charles S. Mills	Mr. B. H. Fancher
Mr. Charles C. West	Dr. Lucien C. Warner
Rev. Frank J. Goodwin	Mr. H. Clark Ford

Addison H. Hazeltine Esq.

It will be observed that all these gentlemen were members of the Board of Ministerial Relief as appointed by the National Council, or who had been elected by the Board itself to fill vacancies in its membership. After this certificate of incorporation was granted the Board of Trustees met and organized by the election of the Rev. Henry A. Stimson as President, Mr. H. Clark Ford, Vice-President, Mr. B. H. Fancher, Treasurer, and Mr. Addison H. Hazeltine, Recording Secretary. By-laws and rules were adopted and at a subsequent meeting held on May 5, 1915, Rev. William A. Rice was elected Corresponding Secretary.

Steps were taken at once to carry forward the work of the Fund. The Board had been instructed by the Council to inaugurate and establish this enterprise, but no funds were provided for the large initial expenses which would be required. Therefore an effort was made to secure subscriptions from friends of the movement to cover these initial and supporting expenses. Subscriptions for several thousand dollars were obtained to be paid prior to the meeting of the present Council. Earnest efforts were also made to obtain members, and the first certificate of membership was issued under date of May 7, 1915.

The Treasurer's report to be presented to this Council,

will show what has been accomplished to July 31, 1915. In reading that report it should be remembered that the Fund was not in effective force until the 7th of May, 1915, when the first certificate was issued.

The Board of Trustees is encouraged not only by what has been accomplished in so short a time, but also by the prospects for the growth and extension of the Fund. It has had the experiences which mark the beginnings of most worthwhile enterprises. At first small results, slow progress, difficulties, criticisms and objections, but in time all these subside and more rapid progress is made. This movement has been passing through the first of these stages and we believe is at the threshold of the succeeding ones, which means large success.

About 260 members have been secured, with the written expression of purpose on the part of many more to enter the Fund at an early date. About $31,000 has been paid into the Fund by the members and these payments have been invested and the entire interest so far received has been added to the membership fund. These funds have not been depleted to the amount of a single penny, for the promotion of the work. It is true that the rates for membership were computed to provide a small percentage for expenses, but it has been the purpose of the Trustees, particularly in the earlier years of the Fund, to provide the expenses from other sources than the payments of the members. Consequently there has been secured by special gifts, donations and subscriptions over $10,000, applicable first to the establishment and promotion of the Fund, excepting, of course, special subscriptions designated for the Endowment Fund.

It has not yet been possible, for obvious reasons, to effectively carry out the Council's instructions to obtain an Endowment Fund of $2,000,000, the income to be applied toward the 80% which the Churches are to contribute. The Board has under consideration methods for gathering this fund which it hopes to begin as soon as possible after the adjournment of this Council. We shall be greatly disappointed if by the next Council we shall have failed to secure funds sufficient to at least double

the value of all membership certificates. In the outlook for this work, the Board is encouraged by the hearty approval of the plan given so generally by the laymen as well as by the ministers.

In the nature of the case, this plan cannot provide for the ministers who are already too old to be eligible for membership. It is also true that for those who are near the line where eligibility ceases, the cost is high. It will be necessary for the Board of Ministerial Relief for years to come to prosecute with the greatest efficiency its work in behalf of those who cannot become members of the Annuity Fund. At the same time it is the aim of the Annuity Fund to relieve the burden of our ministry in the time of old age through the coming years. The rates of membership for ministers who are under 50 are reasonably low, and for our younger ministers, who at the time of their ordination ought to become members of this Fund, they are extremely low. We are confident that when once we can say to the denomination, we have an Endowment Fund of $2,000,000, or even half of it, and a generous annual contribution from our Churches, there will be no difficulty in bringing our younger ministers into membership in this Fund.

It is evident, therefore, that as the years pass on, the Annuity Plan will appeal more and more to the self-respect and fidelity of our ministers. When that time comes the problem of the minister in the time of old age will be substantially settled.

There lies before me, just received, a letter from one of our ministers who has occupied several of the best pulpits in the denomination, in which he says: "The Annuity Fund provides for a thrift that is sanctioned, protected and fostered by the Churches and is adapted to the peculiar needs of the minister so that the thrift reacts upon him to the enjoyment of his soul, without the anger of secularizing through dabbling in business." It is one of the beautiful things concerning the Annuity Plan that at the very time the minister is making sacrifices and saving out of his far from ample income, enough to meet his membership dues, he can increase his efficiency as a minister of

the Gospel. The plan appeals to his self-respect. It is not a diverting method which calls him from the pursuit of those things which inhere in his vocation. And he has the assurance, in the support which the Churches give to the plan, of their appreciation of the heroic work he is doing for them in the name of the Master.

The effect upon the Churches, upon the laymen, upon the men, women and young people who are helping to establish this fund by their gifts, is also spiritual and uplifting. We can conceive of no benevolence more righteous, more stirring of the sympathies and the finest sensibilities of the soul, than that which thus comprehensively grasps the privilege and the obligation of sustaining in efficiency the ministers of our Churches and assuring to them a comfortable and serene old age.

REPORT OF THE EXECUTIVE COMMITTEE

In the endeavor to discharge the duties assigned by the Constitution and by vote of the Council, your Executive Committee has held nine meetings during the biennium with an average attendance of $9\frac{5}{9}$. It has canvassed with care the field of service in the Council's behalf "not belonging to the Corporation and not otherwise provided for," and has sought to create for itself such methods of procedure as will promote the effective conduct of the Council's business. It submits the following report of things done and considered with recommendations concerning the same.

The Ends Sought

While the Committee has sought to conduct with detailed care the Council's business affairs and is thoroughly persuaded of the importance of vigorously prosecuting the routine tasks of the denomination, it has striven to keep in full view the spiritual ends for which the whole exists. It would feel itself derelict if in its concern for economical financial arrangements and effective organization it were to have no conscious share in those activities which bear directly and visibly on the Christian transformation of human lives and human society. With this in mind it has throughout the year sought conference with the various Council Commissions in the endeavor to reach a sympathetic comprehension of their tasks and to be of service to them as opportunity might offer. In January, 1914, such a conference of an extended nature was held with the Commission on Evangelism, in April of that year a briefer one with the Commission on Religious and Moral Education, and later still with the Commissions on Social Service and on Comity, Federation and Unity. These conferences have been of the greatest advantage to the Committee, enabling it both to feel the significance of

the various departments mentioned, and also to discharge its own immediate duties with clearer apprehension of their bearing.

Through the field activities of the Secretary and his monthly reports the Committee has been brought into contact with the life of the denomination at large and has been able to share at least fragmentarily in the experiences of success and defeat which attend that life.

Finances

The Treasurer's Report has been placed in your hands, covering in formal way the years 1913–1914 with a summary of the condition of the treasury for the portion of the year 1915 which has expired. The decision to place the Council's finances on the basis of the calendar year was reached because of the desirability of making the reports published in the Year Book and those submitted to the Council cover the same period. Moreover, the fact that the Council in its financial relation with the churches has always proceeded on the basis of the calendar year suggests that the same course be followed in the remainder of its accounting.

As to the future outlook of the treasury it should first of all be remarked that by action taken in 1913 the Council placed in its budget most of the cost of three departments of work, two of which were previously carried from other sources of revenue than Council funds. The average expenditures of these three departments for the years 1910–1913 were as follows in round numbers:

Council office, comprising editorial care of the Year Book, cost of meeting of the Council, expenses of Commission of Nineteen, etc.	$18,000.00
Brotherhood and Social Service work covering the interests of men's organizations, printing and field service	6,000.00
Apportionment Plan, including the salary of a Secretary, office help, printing, travel, etc.	6,000.00
Total	$30,000.00

The first of these charges had been met by the per capita contributions of the churches; the second by per-

sonal subscriptions; the third by pro rata grants from the mission boards. While under the new arrangement it was contemplated that the miscellaneous expenses of the Social Service Secretary should come from personal gifts, his salary together with the amounts needed by the other departments named were made chargeable to the Council treasury. It seemed probable that the sum thus called for would equal or exceed the receipts expected from the contribution of four cents per member asked of the churches. This left no provision for the cost of the marked enlargement of the functions of the Council Secretary outlined in the new constitution. Your Committee felt no slight anxiety over this situation.

This anxiety was still further heightened by the fact that during the year 1914 there was an enlarged expenditure incident to the necessary overlapping of service between the outgoing and incoming administration of the Council's office. In view of the whole case thus outlined the mission boards were asked to make a grant of $2,500 per year for the biennium to cover the cost of promoting the Apportionment Plan. The grant was made and the sum paid for the year 1914. Your Committee, however, is glad to report that it has been able by effecting certain economies, whose nature will appear in subsequent statements, to offset the added burdens laid upon the treasury and has, therefore, not been obliged to draw upon the societies during 1915, and has every reason to expect that the fundamentally necessary features of the Council's work can be carried forward for the coming biennium on the proceeds of the four cents per capita contribution now asked for.

The Committee believes that lines of effort previously in force have been carried forward with efficiency and that the new demands of the existing form of organization have been met so far as is possible at this stage of development.

Activities of the Council's Office

The combining in the Council office of the various functions above described has created a clerical task of con-

siderable dimensions. The chief factors of this task are as follows:

(*a*) Collecting, collating and editing Year Book material.

(*b*) The printing and shipment of Council literature.

(*c*) Work incident to the care of the Apportionment Plan.

(*d*) Multigraphing, addressing envelopes, etc., for the various Council Commissions.

(*e*) Stenographic work for the Secretaries, including the Social Service Department.

(*f*) Routine correspondence in answer to inquiries, etc.

(*g*) Creation and maintenance of card catalogues, reports, files, etc.

(*h*) Carbon duplication of addresses, reports, dockets, minutes, etc.

For the discharge of these and miscellaneous kindred duties four regular members of the office staff have been needed throughout the last eighteen months with additional help at times of special pressure. This entails for the current year a cost for clerical work of a little over $3,000.

The Oversight of the Council's Office

It is manifestly undesirable and impossible that the Secretary shall be burdened with the oversight of the detail of office activities. His release from this burden has been effected in part by assigning to his private secretary the direction of office routine. But it was not feasible to ask her in addition to take full responsibilty for issuing the Year Book. Your Committee, therefore, in the interest of economy and the compact organization of the work, asked the Social Service Commission to permit Dr. Atkinson to give half his time to editing the Year Book, the Council treasury assuming in return his expenses in addition to his salary, which was already paid from its funds. This request was granted and Dr. Atkinson undertook the work with fine spirit and great efficiency. Although this plan has served excellently for the past biennium it is clear that it should not be continued. On the one hand such continuance would mean serious impairment of

Dr. Atkinson's usefulness in the important department of Social Service and on the other hand would not adequately meet the office problem, since it is essential that there shall be unbroken and responsible conduct of all the detail business of the office throughout the year. Your Committee, therefore, is purposing to secure an assistant for the Secretary to whose care will be given the oversight of office matters above outlined. A little less than half his time will be needed for the work of the Year Book, the remainder for the manifold tasks relating to the Apportionment Plan, to co-operating with the various Commissions, printing, routine correspondence, etc. In addition to this it is the judgment of the Committee that the detail of collecting and disbursing the Council's funds may well be assigned him, acting under the direction of an unsalaried treasurer of the Council. It is believed that such a treasurer can discharge the duties which would thus fall to him without much expenditure of time. The practice of certain of our mission agencies confirms this belief. The net addition to the Council's expenditure through the introduction of such an office assistant will be trifling in case the Social Service Commission resumes the payment of the miscellaneous expenses of its Secretary, and only $1,700 or $1,800 in case those expenses continue to be borne by the Council Treasury.

The Year Book

Prolonged attention has been given to the production of the Year Book. In the fall of 1914 a questionnaire was sent out to one hundred and fifty persons especially familiar with the subject, asking their advice as to various questions of form and contents, and soliciting their aid in securing the issue of the volume prior to the spring meetings. There was a hearty response to the suggestion and through the co-operation of many hands, the energetic leadership of Dr. Atkinson and the effective work of the Pilgrim Press, the mailing of the volume began May 12th. It is believed that similar effort the coming spring will result in the appearance of the book by May 1st. The

production of a Year Book is an exacting and baffling task. It is the hope of the Committee and the editors that with patient effort the book may be made growingly accurate and serviceable. It will be noticed that no advertisements appear in the current issue. The income from this source was small and the presence of the advertising detracted from the appearance of the volume. The policy has been adopted of designating each issue by the year whose statistics it contains without indicating the year in which it appears.

A gratifying decrease in the cost of the volume can be reported. The total expenditure for printing, binding and mailing the previous year was $8,700. For the current year it is $5,600. A variety of factors have entered into the reduction. Some fifty pages were omitted of matter which though interesting appeared not likely to be widely used. Copies were furnished church clerks only upon request, a circular being sent to all clerks asking whether a copy was desired. Two thousand responded expressing such desire. A lower contract price for printing was secured. In all these matters your Committee solicits instructions if a change of policy is desired.

Benevolence Columns in the Year Book

Five years ago, under authority of the Apportionment Commission, the custom was inaugurated of making up the columns showing gifts of the churches for denominational causes from the books of the treasurers of the Missionary Societies, National and State. The reasons for the change from the plan by which each church reported its own benevolences were obvious. Under the old arrangement the local church was accustomed to lump in each column all amounts given for any cause which in the judgment of the compiler was kindred to the one named at the top, and also sums for special work not included in the budget of the Society in question. The result was that the Year Book notoriously failed to furnish an accurate exhibit of the giving of the churches for the regular agencies of the denomination. The infelicity of this had long

been felt but with the introduction of the Apportionment Plan it became a grave embarrassment. National and State Committees were hopelessly at sea as to what a church had given or ought to give. The new plan has now been in force long enough to enable the Council to judge of its results and the Committee solicits instructions as to its continuance. In a general way the situation seems to be as follows:

1. The plan of filling the columns from the books of the Boards secures a high degree of accuracy as to the amount given by each local church. On the other hand it is difficult by this method to credit the local churches with the full amounts given since contributions of individuals belonging to them are in many cases not included. This necessarily results from the fact that the Board treasurer does not always know to what church the donor belongs and in any event is not entitled to assume that he wishes his gift credited to his church unless he so states. It is probable that methods can be so changed as to obviate this difficulty in some measure. At the present time the $1,250,000 reported as having been given to denominational agencies is about $200,000 short of the total amount received, which for aught known to the contrary comes under the scope of the Apportionment.

2. It is also true that in the case of some of the Boards the collating of accurate returns is a matter of no small difficulty. The Congregational Home Missionary Society for instance must gather its figures from the books of the various state and city societies (so far as the latter aid in supporting pastors) and in addition must see that contributions of Women's State Unions are properly distributed in the column. It is a baffling task and entire accuracy cannot be attained. The same thing is true in lesser degree of the Board of Ministerial Relief and the Sunday School Society.

3. The present system strongly encourages churches to confine their giving to the recognized denominational mission agencies and thus lessens the tendency to discursiveness which has been abundantly evident in the past. Opinions differ as to the degree to which such narrowing of the field of benevolence is desirable.

It is for the Council to decide what method of reporting will best promote increase of giving, wisdom in the choice of objects of beneficence and an accurate exhibition of what the churches are actually doing.

The Minutes of the Council

Your Committee has considered carefully what form should be given the printed proceedings of this Council and how many copies should be circulated. It believes we should continue the plan previously in force of including all addresses, reports and statements presented, together with the minutes of business transacted. It further judges that copies should be sent to all related to the Council in any way whether as delegates, missionary representatives, members of committees and commissions, or otherwise. Inasmuch as many ministers need the book in the discharge of their duties it should be sent to them free on receipt of a postal card request. Beyond this there should be a supply provided for persons elected to the next Council who are not members of this one in order that they may become familiar with the state of the Council's business. Certain libraries, offices of other denominations, etc., should also be supplied. In addition there should be printed sufficient copies to supply all others who wish to purchase, the price being fixed at a nominal figure, say thirty-five cents, for paper-bound copies. The total required for all these purposes is estimated at five thousand copies. It has been necessary for your committee to enter into contract for this number as a minimum in order to arrange economically for advance printing of reports to be sent to delegates. If the Council desires a wider circulation given the volume an increased edition can be ordered at a price which has been agreed upon.

The Circulation of Printed Matter

From the beginning of its work the Committee has cooperated with the Secretary in issuing various forms of printed matter bearing on denominational interests. A

series of hand books is in course of preparation, some of them already in print, and a variety of leaflets have been been put out. Only a fraction of the demands of this line of effort has as yet been met. Your representatives will follow up the effort begun until such time as it can be turned over to a denominational agency for religious education in whose field it properly belongs. Samples of this printed matter may be found in the Council Exhibit in connection with this meeting. The list of these pieces of printing, of which some two hundred thousand copies have been circulated, is as follows:

Hand Book No. 1. The Place of Congregationalism in Recent History, 32 pp. . . . . 10c.

Hand Book No. 2. Forms for Use in Congregational Churches, 36 pp. . . . . 10c.

Other Hand Books are being prepared, covering questions of denominational history, polity, etc. They are designed to aid pastors in their educational work.

General Church Life (*Furnished without charge*)

Matters Congregational . . . . . 12 pp.
Denominational, Organizations, Ideals, etc.

An Outline of the Task of the Local Church . . 6 pp.
A condensed view of the four fields of Christian service.

Marks of an Efficient Church . . . . . 4 pp.
A memorandum of the chief features and standards of church work.

The Kansas City Creed. . . . . Printed on a card

Evangelism Through the Sunday School . . . . 8 pp.

Go-To-Church Band . . . . . 4 pp.

Missionary Work (*Furnished without charge*)

Congregational Missions. . . . . 12 pp.
A concise description of Congregational missionary organizations, with list of officers, etc.

Congregational Missionary Finance . . . . . 12 pp.
Main facts as to the national budget, the Apportionment Plan, etc. Furnished in limited quantity for pastors and church committees.

How It Worked . . . . . 8 pp.

Method of conducting Every-Member Canvass with illustrations of results.

How One Church Conducted an Every-Member Canvass . . . . . 8 pp.

Detailed account of a striking experience.

From A to Z . . . . . 4 pp.

A brief sketch of the denominational missionary situation.

In addition to the above a large amount of matter bearing on the work of the Social Service Department has been sent out from the Council Office.

Council Commissions

One of the duties your Committee has been called upon to face is that of making grants to provide for the expenses of the meetings of the various Commissions and for their uses in other ways. The matter has been one of considerable perplexity. On the one hand the usefulness of these Commissions depends upon their getting together for conference. On the other hand the sums required for an adequate number of meetings are much greater than the limited treasury of the Council can furnish. Appropriations have been made up to the limit warranted by funds at its disposal, but these grants have been visibly and painfully inadequate. It is suggested that a contribution toward the solution of the problem would be found in a readjustment of the number of Commissions and a reduction in the size of some of them. We venture, therefore, to offer a recommendation upon this point in the series appended to this report.

Council Meetings

Your Committee in view of the decision to hold biennial sessions fixed the length of the present meeting at eight days instead of nine as heretofore. Of the twenty-one sessions ten are assigned the Missionary Societies, six to Council program and five to Council business.

There has been brought to the attention of the Committee the feeling of some in our fellowship that the time has come to abandon the custom of asking the local churches at the place of meeting to entertain delegates, thus confining their hospitality simply to arranging for the Council meetings and acting as agents for delegates in securing suitable and inexpensive quarters. No recommendation on this point is offered. If the Council wishes to consider the matter it may be of interest to state that there are eighteen cities having Congregational churches aggregating in membership three thousand or more. Only eight of these have entertained the National Council since its organization in 1871. The present session is the first case of a return to a city where a former meeting has been held. Eight cities of less than the Congregational strength named have entertained the Council. To this total of twenty-six cities in which the Council has been held, or in which there is a large Congregational constituency should perhaps be added the names of two cities not falling in either list but which would seem suitable and practicable meeting places, viz., Milwaukee and Omaha. To cover the circuit of these twenty-eight cities in biennial session would require fifty-six years.

In this connection it is natural to mention the long mooted question of providing for the payment of the expenses of delegates. Your Committee has no wisdom upon the subject but is prepared to give it further study. It may be doubted whether the results of paying the entire cost of attendance as seen in certain denominations are sufficiently desirable to suggest the adoption of such plan even if funds were available. On the other hand it appears impossible to doubt that an arrangement by which those coming from a distance should be relieved of the expense of the trip down to a certain average or maximum rate would be full of benefit. An expenditure of $10,000 for each Council meeting would go far under a wisely conceived plan to diminish the infelicities of the existing situation.

Council Membership

Certain matters connected with the membership of the Council call for consideration. The maximum number of delegates possible under the basis of representation provided by the constitution is a little over seven hundred. The Secretary has been diligent to notify all local and state organizations of the privilege and duty of choosing delegates, but as the result of some cases where no election was had, and of others where delegates were unable to attend, there are only about five hundred present at this meeting. While the great area of our nation and the scattered constituency of our denomination will continue to prevent the gathering of a Council of maximum size, it would appear worth while for this Council by resolution to urge that no Association or Conference fail to send its full quota, save after persistent effort to secure the assigned number of delegates. The grave responsibilities which the Council faces under its new plan of organization call for the fullest possible attendance.

Of the delegates chosen are for terms definitely assigned by the bodies choosing them. The remainder must be classified by action of the Council. It is recommended that each delegation be divided alphabetically, those whose names begin with the earlier letters being in the two-year class and those with the later letters in the four-year class. It is further recommended that in the case of delegations composed of an odd number of persons the proportion be adjusted in such manner as to divide the total membership of the Council into substantially equal parts.

Names of State Bodies

By mutual agreement among representatives of the white and colored churches of Louisiana the 1914 Year Book shows two organizations for that state. This makes four states in which there are separate bodies representing the two groups of churches. This situation appears to have been accepted as the one under all the circumstances

necessary and desirable. In two of the four states the organization of white churches is known as a Conference, in one an Association and in one a Convention. In two of them the organization of colored churches is called a Conference, in one an Association and in one a Convention. We shall offer a recommendation looking toward the securing of a uniform nomenclature.

Pastoral Supply

Early in the biennium your Committee sought conference with the Congregational Board of Pastoral Supply relative to a possible expansion of its work. The suggestion was welcomed and as the outcome of effort along this line the Board has taken steps to broaden its field of service. Ever since its organization the Board has been the representative and servant of the churches of Massachusetts dealing directly with them and with ministers seeking settlement in them. It has also rendered similar service on request in other states, making a suitable charge therefor. By recent action of various New England Conferences the Board now represents them as well as Massachusetts, dealing with their churches in the same way. Such an arrangement is manifestly impossible over the whole of the nation. On the one hand the nature of the state organizations in the states of the central west does not permit it. On the other hand no Board can have sufficiently intimate knowledge of local conditions over a wide area to be of material service. But it would seem entirely possible for the Board to act as a bureau of information for state offices throughout the nation. A beginning has been made in working out a plan for rendering such service. The problem is a somewhat complex one and it is not possible to say just what shape it should take. But the great importance of instituting an effective method by which ministers and churches may be brought together makes it imperative that we continue the effort to discover such method.

The Federal Council

It has been the custom ever since the Federal Council of the Churches of Christ in America was organized to raise our denominational share of its support wholly or partly by solicitation from local churches. For the year 1914 your Committee continued this plan, availing itself of the aid of the Commission on Comity, Federation and Unity. The total amount needed ($749) was secured with a small surplus, which was also forwarded to the Federal Council. We feel that this plan should be discontinued. On the one hand it is absolutely essential that the Federal Council shall secure from Congregational sources more than the amount assigned us under the formal plan of allotment if it is to do the great and growing work which it has undertaken. It is obliged, therefore, to solicit funds from Congregational individuals and churches. This duplicates to some extent the solicitation carried on by our own Council and is confusing to the churches. On the other hand it appears more equitable to pay our denominational allotment from the general treasury, thus enabling all the churches to have their due share in a work to which they are all related. Accordingly your Committee is this year sending quarterly from the Council treasury the sum due under the plan in force. Full details regarding the increasingly significant service of the Federal Council will doubtless be given you by the Commission on Federation, Comity and Unity.

The Anniversary of the Protestant Reformation

October 31, 1917, will be the four hundredth anniversary of the nailing of the theses by Martin Luther to the door of the Castle Church in Wittenberg. The Federal Council has recommended to its constituent bodies that they regard this event as central and symbolic in the Protestant Reformation, and that they arrange for its suitable celebration. We bring the matter to the attention of the Council and shall offer a formal recommendation.

Women Parish Workers

The Secretary has submitted to your Committee the results of an inquiry concerning the work of women parish assistants in our denomination. At the National Council meeting of 1889 and again in 1904 Committees previously appointed presented a carefully digested report as to the nature and value of the work done by deaconesses, or their equivalent under other title, in various denominations. The recommendation of these committees that our denomination take steps to develop this arm of our service was approved. As has not infrequently happened in such matters, nothing further was done. No steps were taken to enlist such workers, to locate them where needed or to give them a recognized status in the denomination. At only one point have we exhibited a corporate interest in the matter and this has been on the part of a very small group. This interest has shown itself in providing training schools where lay-women workers might prepare themselves. The Hartford School of Religious Pedagogy has many women thus engaged, with the emphasis, of course, on the educational feature of their contemplated work. The Schauffler Training School at Cleveland has given training to a large number of women mainly for work among immigrants, and the Chicago Training School has been established to train women with specific reference to parish service. But the encouragement to enter these schools, or to seek work in the denomination, having passed through them, has not been large because of the conditions mentioned above. Nevertheless there are now in the service of our Congregational churches about one hundred and twenty-five women parish workers. Their work is of wide variety and with many different combinations of function. A few are pastor's secretaries; more are parish visitors; a still larger number are both. Some work solely in the interest of the Sunday School. A small number are chiefly occupied with the financial affairs of the church.

There would appear to be no room to doubt the value of this type of service. While it has been more abun-

dantly developed in certain other denominations than in our own, it has had sufficient test among us to prove its permanency and usefulness. It would seem clear, therefore, that steps should be taken to secure an adequate force of trained women, to open the way for their employment under encouraging conditions, and to give them such recognition as the nature of their work suggests.

Conservation of Church Property

By vote of the Council of 1913 the Executive Committee was asked to take under its care the question of conserving Church property for denominational uses. In undertaking this task your Committee has entered into the results of many years of study and effort by Council Committees.

Definite effort in conservation of church property for denominational purposes began in 1898 by action of the National Council appointing a committee charged with that duty. The incentive to such action was found in the fact that here and there valuable properties had been transferred to other denominations by decision of local churches.

At each National Council since that time elaborate reports have been made embodying information on the matter and indicating the lines upon which the Committees have sought to improve conditions.

As a result of the seventeen years' effort the following results have been obtained:

1. An increased consciousness on the part of many pastors and church officers that the disposition of a local property is something in which the denomination as a whole has an interest.

2. Most State Conferences have been incorporated and thus prepared to accept title to abandoned church properties.

3. In a large number of cases state missionary societies and conferences hold in trust, funds devised to them for the use of specific local churches, a certain discretion being vested in such state body as to the conditions under which income will be paid over.

4. The business side of church life is placed before theological students somewhat more fully than in former years.

5. In certain states special legislation has been secured facilitating the taking over of unused properties by denominational bodies.

6. In several states local churches have been encouraged to deed their properties to the State Conferences, receiving in return a deed with a reversionary clause operative in case the church ceases to exist or to be Congregational. No small number of churches have taken this step.

In response to inquiries made of State Superintendents in recent months it has been learned that no considerable amount of church property has been lost lately to the denomination. The only prominent case of loss is in the city of Denver where a church nominally connected with our denomination changed its relation to the Baptist denomination, carrying a property worth $65,000 into that fellowship. The circumstances in this case were, however, unusual and it may be doubted whether anything which the denomination might have done either earlier or at the time of transfer would have altered the result.

There appears to be a growing feeling that denominational equities should be protected not only as above described and by the liens of the Church Building Society, but that state and national home mission organizations should arrange that their grants should constitute a lien in like manner.

Plymouth Tercentenary

It is desirable that at this meeting of the Council instructions be issued to your Committee to prepare a plan for suitably observing the three hundredth anniversary of the landing of the Pilgrims. Considerable thought has been given the matter and with the light at present available it appears wise that such observance should occur in connection with the fourth meeting of the International Congregational Council and that the time fixed be the summer of 1920. As this matter will be reported upon by a

special committee having in charge arrangements for the International Council no extended reference is made to it in this report.

REPORT OF THE CORPORATION FOR THE NATIONAL COUNCIL

The first meeting of the Corporation during the biennium was held at Hartford, Conn., April 14, 1914. The following officers were elected:

First Vice President	SIMEON E. BALDWIN
Second Vice President	EPAPHRODITUS PECK
Secretary	HUBERT C. HERRING
Treasurer	H. EDWARD THURSTON
Executive Committee	JOHN H. PERRY
	GEORGE W. BRUSH
	H. C. HERRING

The treasurer was instructed to pay the income of securities in his hands in so far as the use of said income is not otherwise determined by the corporation or needed for its purposes to the treasurer of the National Council.

The second meeting of the Corporation was held Oct. 20, 1915, in New Haven, Conn. At this meeting the officers of the previous year were re-elected and the treasurer's report approved.

The treasurer's report for the past biennium as so approved is as follows:

PRINCIPAL ACCOUNT

Securities in hand as received from Joel S. Ives, Treasurer, May 14, 1913:

Two Chicago Rock Island and Pacific R. R. Co. Gen'l Mtge 4 % bonds, for $1000 each due 1988, quoted Sept. 21, 1915 at 79	$1,580.00
One Missouri Pacific Ry. Trust 5 % bond for $1000 due Jan. 1917 quoted at	780.00
One Kansas City, Memphis & Birmingham R. R. Co. Gen'l Mtge 4 % bond for $500 due March 1934, quoted at	400.00
	$2760.00

INCOME ACCOUNT

H. Edward Thurston, Treasurer, in account with the Corporation for the National Council of the Congregational Churches of the U. S.

1913						
Oct.	1			Balance on hand.....		$ 75.00
1914						
Jan.	29	Rec'd	Coupons,	Chicago, R. I. & Pac. Ry...	$ 40.00	
Mar.	28	"	"	Missouri Pacific Ry.....	25.00	
Mar.	30	"	"	Kansas City Mem. & Bir. R. R.....	10.00	
Dec.	28	"	"	Chicago, R. I. & Pac. Ry..	40.00	
	28	"	"	Missouri Pacific Ry.....	25.00	
	29	"	"	Kansas City, Mem. & Bir. R. R.....	10.00	
1915						
Jan.	5	"	"	Chicago, R. I. & Pac. Ry..	40.00	
May	25	"	"	Missouri Pacific Ry.....	25.00	
June	2	"	"	Kansas City, Mem. & Bir. R. R.....	10.00	
Sept.	24	"	"	Kansas City, Mem. & Bir. R. R.....	10.00	
"	25	"	"	Chicago, R. I. & Pac. Ry..	40.00	275.00
1914						$350.00
Apr.	15	Paid Joel S. Ives, Treas. refund of premium on bond of Treasurer of Corporation for 1913.....			$ 25.00	
"	27	"	Premium on bond of Treas. 1914.....		12.50	
June	6	"	Joel S. Ives, Treas. balance of accrued income.....		112.50	
1915						
June	3	"	Premium on bond of Treas. 1915.....		12.50	
		"	Joel S. Ives, Treas. balance of accrued income.....		137.50	
Sept.	27	"	Joel S. Ives, Treas. balance of accrued income.....		50.00	$350.00

Respectfully submitted,

H. EDWARD THURSTON, *Treasurer*.

I have examined the within account with the vouchers and find it to be correct.

JOHN H. WELLS, *Auditor*.

The attention of the Council is called to the importance of making it widely known that in this Corporation Congregationalists have an agency with liberal and perpetual charter-powers which is able to receive and administer trust funds designated for the benefit of any Congregational church or other purpose within the scope of our denominational interests.

Respectfully submitted,

CHARLES R. BROWN, *President*.

HUBERT C. HERRING, *Secretary*.

REPORT OF THE SECRETARY OF THE COUNCIL

It is a year and eight months since I entered upon the duties assigned me by the Council of 1913. My activities have in very large degree been connected with and under the direction of the various Commissions and Committees of the Council.

This accords not only with my understanding of the intent of the Constitution but with my definite conviction that anyone appointed to be the servant of a body of people should to the utmost degree possible carry on his work under the guidance of definite agencies of that body. No man is wise enough to justify the assumption of individual responsibility in matters of importance where corporate wisdom is available. The executive efficiency which as a denomination we are seeking must be the product of decisions carefully reached by representative groups and vigorously executed by those appointed to various tasks.

It naturally follows that in the main the report of what I have done and tried to do is merged in the reports of the Executive Committee and the Commission on Missions. I may, however, add a supplementary word indicative of the departments of effort in which I have been occupied.

1. In the compilation of the Year Book, arranging for the Council meeting and the like, there is a large amount of routine work with which the Secretary is charged. The Executive Committee has used every effort to lighten this portion of my duties and has plans on foot as indicated in its report to decrease still further my care of office details. I cannot speak too warmly of the helpfulness of Secretary Atkinson in the work of editing and issuing the Year Book. But although my duties have thus been lightened it has been necessary in this initial period of service to familiarize myself item by item with the routine demands upon the Council's office and to initiate

various new lines of effort calling for detailed oversight. While this feature of the Secretary's task cannot be and ought not to be entirely eliminated, it is desirable that it be reduced to as small bulk as possible in the interest of matters more important.

2. An exacting part of my functions has consisted of what may be called, for want of a better name, editorial work. Leaflets and hand books have been prepared, articles furnished the denominational press, reports and statements drawn up for interdenominational agencies and studies prepared of sundry denominational concerns in an amount quite unanticipated and constituting a heavy draft upon my time.

3. The care of the Apportionment Plan was confided by the Council of 1913, to the Commission on Missions, and the Secretary has, of course, been called upon to execute the measures decided upon. The report of the Commission indicates what has been done in this field. By far the most significant part of these activities has been the carrying forward of the plan of Every Church Visitation in which Secretary Merrill had made a beginning before his withdrawal.

4. A section of my time and strength has been put into the service of the Board of Ministerial Relief and of the Commissions on Evangelism, Social Service, Religious Education, and Comity, Federation and Unity. These with obligations to interdenominational bodies in which, as all are aware, our fellowship is enlisted to an exceptional degree, have called for interviews, committee meetings and office work in considerable amount.

The portion of the Secretary's service not included in the fields above mentioned and in which he must of necessity exercise a large mount of individual initiative is described by the Commission of Nineteen and the Constitution as follows: —

"He shall be available for advice and help in matters of polity and constructive organization, and render to the churches such services as shall be appropriate to his office."

"As one widely acquainted with the interests of the

Churches the Secretary will be in position, when invited, to give helpful advice in their problems and to make suggestions looking toward their greater efficiency. In the judgment of the Commission no larger service can be rendered by the Council in our portion of the Kingdom of God than that of assisting local churches toward a more vigorous and effective life. In this work, so far as permitted by the Churches themselves, the secretary would be the representative of the Council."

It was the evident intention of the Commission and of the Council that this aspect of the Secretary's duties should have a primary place. It clearly demands that the Secretary shall make himself familiar with the denomination's life, shall be a student of its problems, shall welcome openings for its service in any form and shall use his best effort to promote its orderly and fruitful development. In this endeavor though he may and should avail himself of the wisdom of his co-workers the main lines of activity and the underlying conceptions must of necessity be his own.

Obedient to this understanding of the case a large section of my time and thought has been given to the field above described. This has involved first of all extensive travel. To acquire and maintain even a fragmentary knowledge of the people, the doings, the needs and the wishes of 6,100 churches, covering our great national area calls for an abundance of physical exertion. The number of miles travelled since the 1913 Council approximates sixty thousand.

Somewhat over a third of my time has been spent away from home. While these journeys have by no means been exclusively for the purpose of giving addresses they have naturally involved much public speech. The invitations for service of this sort have been numerous and varied, and I have accepted them to the full measure of my power. While the draft thus made upon the Secretary's time and strength is very large, I am glad to be able to testify to the pleasure I have had in the task, and to the warmth of gratitude with which I recall the gracious courtesy which has everywhere been shown me. These months of service will abide in my memory while memory lasts as a

time when I realized as never before the sweetness of Christian fellowship.

The addresses given have been of many types to meet the wide variety of audiences addressed. But they have all been controlled by a single purpose, that of expounding or enforcing the view of organized Christian life for which Congregationalism stands. So profoundly do I believe that the ethical, rational and spiritual ideal of Christian thought and labor which we cherish is fundamental and sorely needed by the world that I have little temptation to dwell on anything else. Naturally I have not always attached a label of the sort indicated to what I had to say. But in a large proportion of cases I have sought in the most explicit way to enforce the thesis that Congregationalism embodies great principles, is laden with heavy obligations, has boundless possibilities and that it is our duty under God to make it widely effective in the life of the world.

In addition to addresses a considerable correspondence has been carried on relating to this department of the Secretary's field. There are indications that this is likely to increase and to constitute a considerable lien upon his time and thought. The process of integrating and correlating the working factors of our organization which has been actively going forward for the past ten years is, of course, far from complete. The Council's Secretary will have opportunity to aid the process to the full measure of his powers.

Mention has already been made of the endeavor to serve the churches through the printed page. In large degree this relates itself to the general field just passed in review.

In the endeavor to approach my duties intelligently, I have given much thought to our denominational history and the meaning of current phases of its development. In other words I have felt the need of conceiving clearly what we are trying to do and how it stands related to the whole sum of our life past and present, in order that I may have something by which to test the validity and importance of plans proposed or efforts launched. May I venture to

place before you a statement of the general view of the case which I hold in the hope that it may be of some service to those who are thinking upon the same theme and that I may have the opportunity of correcting my own outlook by the thought of others.

At the outset of our history there was necessarily some negative element of protest in the principles of Congregationalism but they speedily took positive form and became the constructive force in an order of organized life as definite and homogeneous as was compatible with the wide liberty which lay at its foundation. We have long been agreed that these principles are primarily two, the sufficiency of the local church and the obligations of fellowship. Around these the ideals and the deeds of Congregationalism so far as it constitutes an organic force have centered. After a three hundred years' test these principles command our allegiance today as completely as they did that of our fathers. It is true that there are occasionally found among us, as among them, those who look longingly toward Episcopacy or Presbyterianism. But with these few exceptions we not only believe in the validity of those old-time affirmations, but also realize their significance for the upbuilding of the Kingdom of God in a degree impossible to those who stood at the beginning of these three centuries of history. We know what they mean for freedom of thought. We know how they have unshackled the ministry. We know how they have made for individual initiative. We know how they have wrought for Christian unity. We know their potency to unmask pretentious shams. We know that they have taught men to rely not upon external forms and forces but upon the hidden life of the Spirit. In other words we see in Congregationalism a polity whose justification lies solely in its spiritual power. We echo with all our hearts Dr. Fairbairn's words spoken at our first International Council. "The Congregational system or ideal is not a mere theory of Church politics or government, but fundamentally a doctrine of religion, a way of apprehending and realizing the Christian faith. Its ecclesiastical polity is but its doctrine applied to the exercise

and cultivation of the religious life. Catholicism is a splendid system, even without the religious idea that fills it; but Independency, apart from its religious basis and ideal, is at once mean and impotent, impracticable and visionary. Our fathers held that legislation, civil or ecclesiastical, could not create a church; conversion and converted men alone could. All were kings and priests unto God, and could exercise their functions only as they stood in open and immediate relation with Him. In His Church Christ did not reign, while officials governed; He both governed and reigned.

"This Council speaks of an independency that is ceasing to be an isolation and learning to become a brotherhood. There is nothing that has so little solidarity as an autocracy. It may secure cohesion, but cannot realize unity; its weapons are the mechanical forces and clamps that may aggregate and hold together atoms; they do not represent those vital principles and laws which can build up a living and productive and complete organism."

But the warmth of conviction with which we re-affirm the positions of the fathers does not signify that we believe Congregationalism to have learned nothing through the centuries nor that we think it incapable of further development. The careful student of its history will discover that it has from time to time found room within its principles for certain features not at first dreamed of and that like every organization which has not taken leave of its senses it has sometimes subordinated the rigid logic of its positions to the concrete exigencies of actual life.

The most conspicuous illustration of such development has been in a field not present to the minds of the fathers because it was essentially non existent. I refer to the field of common administrative responsibilities. At the outset there were no such responsibilities because there was nothing to administer. The churches had no missionary enterprises, no publishing necessities, no formal relations with other denominations. Provision for the care of these interests could not be made until the interests themselves appeared. They began to appear at a very early date. John Eliot constituted himself a missionary board

and the churches co-operated in maintaining his work among the Indians. John Harvard projected a college and the churches through a private corporation put their strength into it. But in the main the emergence of administrative responsibilities was deferred until the beginning of the 19th century when the Spirit of God stirred the hearts of the churches to begin mission work at home and abroad. Then it became necessary to establish some sort of an organism through which this work might be done. It is easy for us to imagine the churches of that day as saying "We believe in the principle of fellowship. We recognize that there are tasks for which a local church is insufficient. We already have our Councils and Associations with advisory functions. Let us extend our principle to include this new situation which is upon us. We will organize representative bodies which on our behalf shall do our world-wide work." But the churches said nothing of the kind. If they definitely faced such a proposal, which presumably they did not, they said "We do not propose to create bodies clothed with any kind of authority as from us. We will encourage individuals to form such bodies as they will, and we will support them as long as we are satisfied with them. Moreover it appears to us that all such undertakings ought to be interdenominational. We have no desire to claim them." So there came into existence one after another the missionary agencies which are now identified with Congregationalism. They have wrought on our behalf and wrought with conspicuous success. In every field of mission effort we have been pioneers and standard bearers. The sum of their achievements constitutes a noble chapter in our annals. So honorable is the record that one has no difficulty in believing that the fathers did the wise thing for their place and time.

None the less so long as two generations ago there began to be dissatisfaction with the plan. The Albany Convention of 1852 was in the nature of a protest against the home mission policies in vogue. The first triennial Council in 1871 pondered long on the organization of its missionary agencies. And the Council which met at New

Haven in 1874 had before it a report on missionary readjustment only less bulky than the one which is laid before you at this session. So it has been during all the intervening years. What is the meaning of it? Why have the churches not been content with the substantial achievements which have been described? The answer may be phrased in various ways. But the kernel of it is in the fact that like all things human these administrative undertakings had an admixture of frailty and failure for whose prevention or cure the churches were helpless save by the disastrous method of withdrawing support. Moreover it came to be felt that ours, the most democratic of organizations, was maintaining the most autocratic of agencies — autocratic not because of the intention or desire of their managers but because of the necessities of the situation. Naturally the question arose whether there was anything in the nature of the case which required the continuance of such an anomaly. We are all familiar with the varied forms in which this question has been asked for twenty or thirty years past. To refresh our memories as to the sort of things we have been saying I quote certain sections from an address by our honored Dr. Cyrus Northrup at the Council of 1907.

"We are astonished to notice that other denominations with genuine solidarity, and directed by the ablest and best men who can be selected for leadership, are increasing in numbers much more rapidly than we are — as if we did not know that successful war cannot be carried on by independent companies under no matter how skilful captains."

"I certainly believe that the best interests of all our churches individually and collectively would be promoted by having in some form recognized leaders who should look after the interests of the denomination as a whole, so that the growth of the denomination should not be limited to the extraneous natural accretion of new material to the bodies already existing, but should follow the law of development of nations and religions alike, by expansion, concert of action, and unity of purpose."

What Dr. Northrup here says tens of thousands among us have been saying.

As the outcome of it all we came to see that not only was there nothing in our Congregational convictions to prevent a change of plan but that there was everything to suggest it. We came to see that our denominational reluctance to be responsible for machinery was somewhat beside the mark. Machinery we must have if we are to work together. The alternative is not between machinery and no machinery but between good machinery and bad machinery. So two years ago we agreed upon a new policy of administering our missionary affairs.

But the long process of discussion by which we reached this conclusion had compelled us to take a wider survey and had made us ready for the simultaneous adoption of measures which would make our ancient principle of fellowship operative not only in an orderly representative control of our mission agencies but through the whole broad field of our common interests. In submitting an analysis of the meaning of these measures I throw a wide variety of facts of current denominational history and recorded evidences of the denominational mind into three groups which to my apprehension cover the main part of the field of action outside the service which the local church can render to itself and of itself.

1. The first of these groups includes all the considerations which center around the decision to maintain CENTRALIZED REPRESENTATIVE CONTROL OF ALL AGENCIES WHICH DISCHARGE COMMON EXECUTIVE TASKS. I have already discussed the history which has led up to this decision and spoken of its essential nature. It is only necessary, therefore, to mention certain practical details. For one thing it is clear that such centralized control must continue to be partly national and partly by smaller units. In other words we have upon us the old problem of working out a federated system. The lesser administrative unit is and ought to be the state organization. The district association has its valuable functions but not in this field. The state conference or other state organization identical in membership must care for the interests which cannot wisely be assigned to national control. Uniformity of nomenclature and plan from state to state

and from cause to cause is of course far away. Our modes of procedure must keep their roots in our traditions and history. We need not be unduly concerned as to uniformity. Such amount of it as is desirable will come as we patiently work together at the problems in hand.

The portion of administrative responsibility which should be nationally met being already assigned to the National Council we have an arrangement simple, obvious and flexible. Every group of churches large and small can make itself felt, if it desires, in the guidance of our world-wide work. We can easily change the method of representation if experience shall so suggest. We can introduce features to meet special conditions as in providing for members at large for one Board and another. We can provide agencies to advise the Council concerning the detail of its responsibilities such as the Commission on Missions. The Council by reason of the bulk and importance of the work under its care will command the interest of strong men and women. Decisions reached will be put into force without delay since all parts of the missionary structure are included in a unified view. Behind the whole will be the entire life of the churches, which ought surely to receive new vigor from closer and more responsible contact with these inspiring tasks.

2. The second group of decisions which are explicit or implicit in our current life have to do with the provision of DEFINITE AND RECOGNIZED LEADERSHIP ADEQUATELY EQUIPPED TO AID THE LOCAL CHURCHES IN DEVELOPING THEIR FULL EFFECTIVENESS. This is in no sense a new idea among us. We have long had a publishing agency, commissions and committees of State Conferences and of the National Council as well as various voluntary organizations charged with this precise duty. But they have been handicapped often to the point of uselessness by the lack of some of the conditions indicated in the words and phrases which qualify "leadership" above.

The matter presents itself in this wise. We have 6,100 churches bewildering in their variety of situation, personnel, ability, size, inclination and outlook. Each of

these churches is under a sacred obligation to serve its community and the world in the wide four-fold field of Christian duty, viz.: — Evangelism, Christian Training, Missions and Social Service. If each is required to produce for itself the inspiration, the ideals, the methods, and the expert workers by which this huge task shall be rightly done it is foredoomed to failure. Only as there is an arrangement by which the study of specialists becomes available for all, by which the experience of each church becomes the possession of the many, by which the churches are brought together for inspirational gatherings and by which helps suited to the needs of their varied activities are placed in their hands can large things be expected from any save the most exceptional churches. But this cannot be brought about except through the most definite and systematic leadership of agencies equipped with sufficient funds and rightly co-ordinated one with another. The benefit to be derived by any local church from such agencies will of course depend entirely upon the use it makes of their service. But we must at least place such use within their reach.

Provision for this need is found in many of the features of our current plans. Central among them is the Religious Education Board recommended by the Commission on Missions. Accessory to these are the Commissions and Committees of the National Council, some of which must have more adequate funds if they are to do what needs to be done. State organizations too have their important place in this process. Our colleges and seminaries can render an indispensable service.

The demand for the kind of leadership thus outlined is patent and pressing. In the matter of our young people for instance the situation is critical. Their organized power has experienced a sharp decline in recent years. They are not receiving from the denomination nor giving to the denomination so much as they ought. Our laymen are patently not enlisted to anything like the measure of their ability or inclination. We have not opened to them the door of service in an adequate way. It has lately been demonstrated that the spirit of evangelism

among us needs only the stimulus of leadership to take on new life and power. All along the line there is abundant room for definite leadership adequately equipped to aid the churches in reaching their full measure of fruitfulness.

3. The third point at which we have the beginnings of a new co-operative contact and purpose and where there is profound need that the process shall continue may be described as a CONCERTED ATTACK UPON COMMON PROBLEMS. Reference is not here made to interests sharply separated from the two fields just described. Agencies of administration and of leadership have abundant bearing upon them. But there are many achievements of the church of Christ which are not primarily matters of corporate leadership but of the general will. This is particularly true in our fellowship whose genius, thank God, is for the spiritual and personal rather than the mechanical and ecclesiastical. Leadership may and must give voice to the demands of the common task. It may emphasize their meaning and importance. But they will never be met save as there rises from the spiritual resources of the churches a great volume of spontaneous endeavor which is both eagerly intent upon the end in view and upon the largest possible measure of co-operation in reaching it.

Perhaps the most obvious illustration of this sort of thing is to be found in the Christian College. Here our denomination has a great history. Here it faces great possibilities and is beset with grave perils. There is probably no student of our life who would say that for some years we have been maintaining the high tradition of our past. Neither in quantity or quality has our effort for training the whole nature of our college boys and girls been up to the standard set by former achievement and present need. We must give ourselves freshly and resolutely to this central task. We cannot depend upon official agencies though they can do something. We must depend upon an awakening far and wide among the churches to the peril of the training which ignores the life of the spirit. There must be a new support of those who are striving to promote the training of the whole man.

Equally valid illustration of the thing named is to be

found in the question of ministerial supply. It is known of all that for twenty years and more we have not been producing our own ministry. Thousands of our churches are served by men whose training was in other denominations. It is quite beside the mark to discuss whether this has or has not operated to our present denominational advantage. The significant question is whether our situation is indicative of health or sickness. Is the denomination which asks others to train its leaders in the path of wholesome procedure or is it not? The question readily answers itself.

Why should not the whole series of steps involved in maintaining a ministry be faced? We have about 5,000 men engaged in various forms of ministerial work at home and abroad, not including teaching. If we knew that five years hence every one of those men would be in his grave how sharp and decisive would be our attack on the problem of recruiting a force to supply their place. But we do know that in a few times five years they will all be gone. Why not make the same sort of an attack to meet that certain event? Here again leadership has its place. But the real solution lies with parents, teachers, pastors, everybody. We can have enlistments for our ministry of the kind and amount that we really want if our wants express themselves in prayer to the Lord of the harvest and in appropriate deeds among our fellowmen.

Other illustrations of the point under discussion readily suggest themselves but I must not do more than name some of them. The Church is rapidly coming to a realization of its obligation to secure the Christian reconstruction of society. How shall we even in the most distant way meet our share of this obligation save by concerted attack upon the problem with the help of adequate leadership?

Like the Church of all ages and lands we are shorn of power because our material gains are not held subject to the call of our Lord. What can loose our purse strings and multiply our meager gifts? Not the zeal of one man or a hundred but the pressure of a concerted effort to reach a new vision and a new consecration.

How shall we enlarge our already potent influence for bringing in the long prayed for and long deferred day of Christian unity? Only through the creation of a widely diffused desire and its precipitation in personal and corporate effort.

For the effective carrying forward of the whole range of close knit effort thus briefly indicated it appears to me that existing forms of organization are essentially adequate. Some features will need to be added. Some can be subtracted. Here and there realignment will be called for and a different distribution of functions. But on the whole I anticipate a decrease of machinery rather than an increase.

All our discussion comes back to this.

(*a*) That long ago our Congregational Churches recognized the duty of joining their forces for common tasks.

(*b*) That for a hundred years by a gradual process of not too swift or orderly evolution they have been developing methods of doing this.

(*c*) That with a new accession of denominational consciousness they are now engaged in translating vision and experience into concrete organic forms.

(*d*) That the influence of this should be felt and will be felt in many fields not directly affected by the formal decisions reached or proposals made.

Shall we be successful in working out a richer, fuller life, a more abundant service along all these lines? Undoubtedly, if we are faithful to our trust. We shall be able to make real the glowing dream to which Dr. Nash some years ago gave expression.

"It is not too much to say that in working out such an adequate administrative system we should be giving the world a new achievement. There is nothing quite like it. Never yet has the ecclesiastical world secured genuine and unhampered democracy, with everything — even the official ministry — standing within the scope of the local church, and then proceeded out of such entirely voluntary materials to build up effective and enduring national unity. There are many to say that it cannot even now be done, that either the democracy will be damaged or the unity will

not be reached. That it has not been done is true. That it will one day be achieved must also be true, as God and brotherhood are real. Sometime there will be seven hundred thousand Christian men, each one free to follow what the Spirit saith to him, living happily together in churches as truly self-conducting as their members — seven hundred thousand Christian souls, or a million, glad and faithful to hold unbound their places in orderly array up to national unity, eager in such union to multiply for the love they bear Him the power he gives. It may be that that time is drawing near. It may be that we are just now those Christians. At any rate, the vision is superb; not they who do not reach it, but they who do not follow, fail."

All this lies easily within our grasp. We have the history, the liberty, the homogeneity, the resources of personality and of money, the good sense and the devotion to move swiftly and potently toward this goal.

In more compact form and with surer step the Pilgrim column will advance into the coming time. We have prized the free initiative of individuals. We shall not cease to prize it. But we shall gain a new proficiency in the organized endeavor which conserves and hands on the power of individual genius. We have emphasized intellectual proficiency. We will add a fresh appreciation of simple hearted devotion to the common task. We have known how to be temperate, tolerant, and fraternal. We shall not unlearn the lesson. But we shall seek also to be aggressive, keener in sense of corporate obligation, surer of our corporate power. In humble consciousness that our strength is weakness, in trustful reliance upon God's Spirit, in the assurance of the sufficiency of the old, the new, the unchanging Gospel of the love of God in Jesus Christ, we will pray that our denomination may have her place and do her work as the unfolding years stretch on to the coming of the Kingdom of her crucified and risen Lord.

Let us summon ourselves to fresh consecration of all our powers to the service of our denomination, and through it and beyond it to our Lord.

REPORT OF TREASURER OF NATIONAL COUNCIL

REV. JOEL S. IVES
MERIDEN, CONN.

Year Ending Dec. 31, 1913

Balance December 31, 1912		$4,814.50	
Received from States	$20,245.49		
Advertising	718.50		
Income invested funds	75.00		
Interest on Deposits	206.57		
Rebate on rent	83.74		
For Federal Council	425.00		
Social Service account	308.00		
		22,062.30	
Paid Salaries	$3,800.00		$26,876.80
Clerks	697.00		
Year Book account	8,371,41		
Commission of Nineteen	1,487.43		
Commission on Missions	604.25		
General expenses	1,801.31		
Federal Council	927.00		
Social Service account	205.06		
		$17,893.46	
Balance December 31, 1913		8,983.34	
			$26,876.80

Year Ending Dec. 31, 1914

RECEIPTS

Balance Dec. 31, 1913	$8,983.34	
Per capita Contributions	24,217.58	
Advertising Year Book	614.50	
Sales of Year Books and other printed matter	367.95	
Interest on Monthly balances	193.40	
Income from invested funds	112.50	
National Missionary Societies Apportionment Expenses	2,349.37	
Miscellaneous	42.88	
Total		$36,881.52

EXPENDITURES

Printing and distributing Year Book	$8,905.59	
Printing and distributing Minutes National Council	2,998.84	
Rent	675.69	
Printing	801.90	
Asher Anderson salary (8 mos.)	2,000.00	
Hubert C. Herring, salary (10 mos.)	4,165.00	
Hubert C. Herring, moving expenses	187.50	
Henry A. Atkinson, salary (12 mos.)	3,000.00	
Charles C. Merrill, salary (5 mos.)	1,125.00	
Travelling expenses	2,065.79	
Clerical labor	2,394.18	
Postage, etc	1,185.61	
Office expenses, fixtures, etc	841.32	
Treasurer, salary (11 mos.)	275.00	
Treasurer's bond, audit and supplies	63.33	
Travelling expenses, Executive Committee	264.15	
Commission of Nineteen	95.00	
Commission on Missions	1,916.79	
Commission on Federation	2.70	
Commission on Religious Education	50.00	
Commission on Evangelism	166.97	
Commission on Social Service	151.66	
Advertising	22.50	
Balance Dec. 31, 1914	3,527.00	
Total		$36,881.52

SPECIAL FUNDS

RECEIPTS

Subscriptions from churches to Federal Council.	$782.00	
Special contributions for Social Service Commission	1,843.55	
Total		$2,625.55

EXPENDITURES

Paid Federal Council	$782.00	
Paid on order of Social Service Commission	1,757.85	
Balance in Special Funds	85.70	
Total		$2,625.55

REPORT
OF THE COMMISSION ON MISSIONS

The Commission has held five meetings during the biennium, each occupying the greater part of two days. The resignations of three members have been accepted: that of Mr. George M. Vial, offered by reason of a serious illness which resulted in his death; that of Rev. Frank M. Sheldon, made necessary by his election to the secretaryship of the Congregational Education Society; and that of Mr. James Logan, as a result of impaired health. Their places have not been filled. By the lamented death of Dr. Samuel B. Capen the American Board was deprived of representation on the Commission. Rev. E. M. Noyes was on nomination of the Board elected to take his place. A few weeks since Mr. H. Clark Ford, another member of the Commission, of long and faithful service in denominational affairs, passed away. Just prior to the Council Meeting the Commission's strength was still further reduced by the resignation of Mr. A. W. Benedict.

The duties of the Commission as presented in the By-Laws of the Council are as follows:

"While the Commission on Missions shall not be charged with the details of the administration of the several missionary societies, it shall be its duty to consider the work of the home and foreign societies above named, to prevent duplication of missionary activities, to effect all possible economies in administration, and to seek to correlate the work of the several societies so as to secure the maximum of efficiency with the minimum of expense. It shall have the right to examine the annual budgets of the several societies and have access to their books and records. It may freely give its advice to the said societies regarding problems involved in their work, and it shall make recommendations to the several societies when, in its judgment, their work can be made more efficient or

economical. It shall make report of its action to the National Council at each stated meeting of that body and present to said Council such recommendations as it may deem wise for the furtherance of the efficiency and economical administration of the several societies. In view of the evident conviction of a large portion of the churches that the multiplicity of the Congregational Home Societies is not consistent with the greatest economy and efficiency, the Commission on Missions shall examine present conditions and shall recommend to the National Council such simplification or consolidation as shall seem expedient."

In the endeavor to discharge the obligations thus imposed your Commission has considered more or less fully many aspects of our missionary organization and task. Concerning most of these it has not felt that the time is ripe for specific advice. In some cases it cannot express a confident judgment without further study. In others the course to be followed will depend in some degree on the plans adopted looking to the realignment of the home land agencies. A recommendation concerning such realignment is contained in a special section of the Commission's report. Among other matters alluded to the following call for mention:

Publicity Matters

It is absolutely essential that missionary agencies spend large sums for educational and promotional ends. A great variety of factors have come into use in this field, such as leaflets, charts, pictures, maps, stereopticon slides, exhibits, magazines, and text books, as well as institutes, conferences and platform addresses. The field of publicity, therefore, becomes highly complicated and constitutes a specialized branch of missionary responsibility. All mission executives are agreed that existing methods are far from perfect and are diligently seeking ways to improve them. The matter is one of great difficulty. Any who are disposed to criticise would find their criticism disarmed by the chastening experience of personal wrestling with the problem. The Commission has no confident wis-

dom to contribute to the question. It is studying the matter along with our missionary administrators in the hope that out of thought and conference results of value may be obtained. During the biennium special attention has been given to the subject of our missionary magazines. Two magazines are published by the national societies and two by the Women's Boards. In some degree each competes with the other. The circulation of each is in round numbers as follows:

The Missionary Herald	13,000
The American Missionary	30,000
Life and Light	7,500
Mission Studies	5,000

To what extent these lists overlap cannot be said. Presumably, however, not more than thirty-five thousand families out of the hundreds of thousands affiliated with our churches are receiving one or more of these magazines. But aside from this regrettably small percentage we cannot ignore the question whether the present plan is calculated to produce the spirit of interested anticipation which leads to a thoughtful reading of the matter published.

Only a little over half the total number of copies circulated go to paid subscribers. Gratuitous distribution is of necessity made to a large number of life members and others. Partly because of this and partly because in some if not all cases the subscription price is less than the cost of production there is an annual deficit on these magazines of about $25,000. This figure is based on the figures given by the Boards as to cost of manufacturing, mailing, etc., plus a conservative estimate of the cost of editorial service, rent and clerical help.

The Commission is clearly convinced that the expenditure of this amount is justifiable, since these magazines render an indispensable service. But it is justifiable only if no way can be found to reduce it without impairment of efficiency. The Commission has been of necessity so preoccupied with questions of organization that it has not yet been able to give this subject the prolonged and care-

ful study needed. It expects to follow the matter up and hopes to present to the next Council a plan which shall represent progress.

Joint Educational Secretary

For several years the Missionary Boards have been practically agreed in the judgment that there should be a joint secretary giving his whole time to definite and systematic promotion of the whole range of missionary knowledge and interest, particularly among the young. The Commission shares this belief and has advised the Boards to go forward. Thus far, however, one obstacle and another has prevented action. It is hoped that before long the plan may become an actuality. The reasons for the existence of such an official are various and cogent. Negatively, it is clear that the present method by which seven national organizations and various women's agencies seek to reach the young people with missionary knowledge along largely unrelated lines is not ideal. Sunday School superintendents and Christian Endeavor workers as well as pastors are bewildered and repelled by the manifold and unorganized appeal. Positively, the joint educational secretary could reach the young life of the churches more completely and effectively than they are now reached because he would have a free field in which to work out a comprehensive plan and because of the specialized skill which presumably he would develop. The official relationship of such a Secretary has been the subject of much discussion in the Commission. At the outset it was planned that he should work under the guidance of a joint committee of the seven Boards and the women's Boards. It is still believed by many, if not most of the missionary secretaries, that such plan is wisest. The Commission is reluctant to propose a plan which runs counter to their judgment and experience. But after repeated consideration of the matter it finds itself compelled to the belief that the work of such a secretary should be affiliated with that of other branches of religious education and should, therefore, be one of the departments of

the Congregational Education Society. A recommendation to this effect appears in the plan of readjustment submitted herewith.

It may be added that the experience of other denominations furnishes abundant data on which to base an estimate of the usefulness of such a Secretary. Nearly all important denominations except our own have long had the plan in force and thoroughly believe in it. The field covered does not conflict with that of the general publicity efforts of the Boards since it deals exclusively with the young and primarily with consecutive educational efforts through Sunday School instruction, summer conferences, etc. It would be necessary of course for such a secretary to work in close conference and harmony with the mission boards. But he would have a definite field of his own.

A Tercentenary Fund

We are approaching the three hundredth anniversary of the landing of the Pilgrims. We are advised that the Executive Committee will submit a plan for a suitable observance of the date. But in addition to such recognition as we may make by denominational gatherings or the printed page we ought to undertake some task worthy of our denomination, whose achievement will both promote the cause which the Pilgrims counted dear and attest our devotion to the faith by which they lived and died. Two lines at once suggest themselves. One would be a fresh consecration of life to the service of Christ, taking the form of the enlistment of a great company of the young in definite Christian life work. The other would be a new devotion of our possessions, taking the form of a large special gift in support of the undertakings to which we are pledged. Your Commission is perfectly clear that both these things should be done. It feels too that the obvious direction in which gifts either of life or treasure should go is that of our mission work at home and abroad. No more suitable and inspiring thing could be imagined than the enlistment of let us say one thousand young persons in such work and the raising of a fund of five millions of

dollars or more for uses outside the regular annual budget of the Societies. Concerning the first of these matters no conference has been held. The Commission plans to take it up at an early day. It feels clear that nothing could do so much for our denomination as such a movement. To the second much thought has been given and certain tentative plans have been formulated. It is not, however, necessary or desirable to attempt to settle the details of such a project at this Council. Your Commission will welcome instructions to proceed with the effort to work out a plan and to have everything in readiness to go forward at once in case the plan be approved by the 1917 Council.

The Apportionment Plan

The Commission has no change to suggest as to the general policy under which the Apportionment Plan for gathering missionary contributions has been conducted. The plan has beyond question operated to make the support of our mission agencies more stable. It is worth noting that since the clearing of all debts by the Together Campaign of 1908 no serious deficit has been reported by any of the Boards. In some degree this must be attributed to the influence of the Apportionment Plan. The soundly conservative policy pursued by the Boards in the making of budgets and the handling of legacy receipts has also been a large factor in the case.

But it is necessary again to call emphatic attention to the fact that no considerable increase has accompanied this greater stability of income. Despite a steady though small increase of church membership, and despite the presumably very considerable increase in financial ability which have marked the past five years, our missionary resources remain substantially at their previous level. Counting those strictly applicable under the Apportionment Plan, both from churches and individuals, we have a total of only $1,237,347 the past year which is $7,219 less than the average of the past five years. There is, however, a view of the case which is somewhat more cheering. A considerable sum annually received in individual gifts can-

not under any plan which has yet been devised be credited as applying on the Apportionment. Putting into the totals all such gifts so far as they are in any sense intended for the support of the current work of the Boards, we have a total of $1,450,000, which is probably (data are not available for a comparison of close accuracy) from $50,000 to $75,000 more than the recent average. The gain has been mainly in our foreign mission funds. It is clear that we cannot be satisfied with this showing, nor content that it shall be duplicated for the future. Renewed, persistent and sacrificial effort should be asked and given to secure a steady rise in the level of our missionary resources. Fresh emphasis needs to be laid on a comprehensive and diligent campaign of education carried on by every local church every year. There is only too much reason to fear that the adoption of the Apportionment Plan has here and there been accompanied by decline of educational activity. Wherever this is true the Plan has tended to become a formal and mechanical thing having no vital grip upon the present life of the church and no promise for the future. People will not permanently give to or under a Plan unless it stands in their minds for definite work and definite agencies, which have their confidence and appeal to their interest. In addition constant effort must be used to escape bondage to the letter of the Plan. Legalism anywhere is a vicious thing. If the amount assigned a given church be considered a maximum, if it be collected in the spirit which says: "Let us have it over with," if it be raised as a barrier against every sort of special appeal, it becomes a menace to the health of the church. On the other hand if the Apportionment be accepted in the spirit of fraternal team work, if it be regarded as a minimum, and if it be constantly remembered that obligation is measured by ability and by the needs of the Kingdom, not by formal demand, then it unqualifiedly promotes the health and usefulness of the church.

In view of the whole situation the Commission recommends that the Apportionment Plan be carried forward during the coming biennium upon lines whose spirit and general trend are indicated in the following items:

1. The cultivation of a large sense of responsibility on the part of state and local apportionment committees. The success of the Plan lies largely in their hands. It is of the highest importance that they accept in the fullest sense the responsibility of pressing it to its full measure of development. In doing this it is urged that they use every effort to bring the percentages adopted by each state into agreement with the national schedule. To this end the Commission through its Secretary is seeking conference with each state apportionment committee in the endeavor to work out so nearly as circumstances permit a uniform schedule and to aid such committees in lifting the giving of the churches they serve to the level which the Apportionment Plan contemplates.

2. The central emphasis should be upon that form of self apportionment which is made by the local church when it accepts the figures suggested by the Conference or Association Committee as its minimum and then proceeds through an Every Member Canvass, methodically, intelligently, enthusiastically and prayerfully carried out to secure that minimum and as much more as the congregation are willing and able to give.

3. To the end that the whole question of mission obligation be brought home to all the churches the Commission suggests that the Council approve the undertaking of a nation wide plan of deputation visits.

This suggestion is based on the experience of the past year in certain states of the central West. At the suggestion of the Commission and under the immediate leadership of Rev. L. O Baird, D.D., of the American Missionary Association, these states carried out such a plan with results so immediate and satisfactory as to suggest the extension of the idea throughout the nation. Under this plan each church in a given state is visited by a deputation of two or three persons, who conduct in that church an all-day meeting for the purpose of increasing the sense of fellowship between the churches, of emphasizing certain great common obligations, and of seeking to enlist the church in their discharge. It is suggested that the subjects to be emphasized the coming year be Evangelism and Missions, and

that the aspect of the latter theme to receive central emphasis be the Every Member Canvass. Extensive correspondence has been carried on with state organizations and with few exceptions conditions are favorable for carrying out the plan. There is peculiar reason for undertaking it at this time because of the fact that the Laymen's Missionary Movement is to hold great conventions in seventy-five leading cities of the country. Of course these conventions will touch but the smallest fragment of our churches and membership. But they will be helpful to, and in turn be helped by, such a campaign of deputation visits as is suggested. It may be added that these visits would of necessity be made mainly by teams of ministers and that it has been found possible to finance the expenses of the plan through the gifts of churches visited. The Commission will undertake to furnish printed matter of every sort needed and to render such other assistance as its Secretary may be able to extend.

4. In the reorganization of the office of the National Council financial considerations demanded the discontinuance of the plan of assigning the entire time of a Secretary to the promotion of the Apportionment Plan. For sixteen months past the Secretary of the Council has been obliged to care for this interest in connection with his other duties. With generous aid from former Apportionment Secretary Merrill and others he has been able to attend to the routine matters involved and to push certain aggressive plans as indicated above. The Council will, however, readily apprehend that the effort to stimulate 6,100 churches scattered over 3,600,000 square miles of territory to the adoption of sound methods of missionary finance is a task without visible limits. It is, moreover, a task of such primary importance that we are warranted in giving it as definite and conspicuous place in the total sum of our efforts as is possible. The Commission believes that at the earliest feasible date an Apportionment Secretary should be again appointed to assist the Secretary of the Council in this phase of his duties.

Miscellaneous Matters

A variety of matters have been before the Commission of which some will call for mention in future reports while others represent simply passing phases of the Commission's responsibility. Among these are such subjects as the system of district secretaries, the type of state organization which will best fit into a wisely constructed national missionary structure, the proper organization to care for our colored churches, the relation of women's organizations home and foreign to the National Boards, the financial aspects of our work, the conduct of the work of training ministers for churches composed of immigrants, etc.

The Relation of the Boards to the Council

At the request of the Commission the different Boards have filed with its Secretary statements as to action taken to conform to the request of the Council regarding voting membership as contained in the Council Minutes of 1913. These may be summarized as follows: The American Board, the American Missionary Association, the Congregational Home Missionary Society and the Congregational Church Building Society have made the necessary changes in their constitutions. The Congregational Sunday School and Publishing Society at its meeting in 1914 gave the required notice of changes and will act upon the same at the annual meeting to be held in connection with this Council. At the annual meeting of the Congregational Education Society in June 1915, resolutions embodying the needful changes were introduced but action was not completed. The Woman's Home Missionary Federation has expressed its desire to co-operate in the Council's plans and each of the Woman's Foreign Boards has adopted the following resolution:

"This Board hereby expresses its approval of the new attitude of responsibility toward the foreign work of the churches on the part of the National Council, and places on record its desire to co-operate heartily with the American Board and the Council for greater effectiveness in the extension of Christ's Kingdom abroad."

REPORT OF COMMISSION ON MISSIONS

Section 2

Readjustment of Missionary Agencies

In addition to the general duties assigned to the Commission on Missions by the National Council, at Kansas City, October, 1913, the specific problem which this report seeks to meet was committed to it for study and recommendation in the following item of instruction: "In view of the evident conviction of a large portion of the churches that the multiplicity of the Congregational Home Societies is not consistent with the greatest economy and efficiency, the Commission on Missions shall examine present conditions and shall recommend to the National Council such simplification or consolidation as shall seem expedient."

At the first regular meeting of the Commission, at Buffalo, N. Y., held December 2–3, 1913, there was appointed a Committee on Organization consisting of President Donald J. Cowling, Chairman, President Henry Churchill King, Rev. Carl S. Patton, Judge Samuel O. Prentice, Rev. William R. Campbell, Hon. David P. Jones, Mr. H. Clark Ford, and Miss Sarah Louise Day. This Committee was instructed to study the charters and constitutions of the several societies, and to make such inquiry concerning their organization, methods of administration, collection, and expenditure, as might be necessary to determine the practicability of further economies, simplifications, federations and possible consolidations. At the next regular meeting of the Commission, at Chicago, Ill., January 20–21, 1914, the Committee on Organization was enlarged by the appointment of the following additional members: Rev. William H. Day, Rev. F. M. Sheldon, Mr. George M. Vial, Rev. F. H. Page, and Rev. Watson L. Phillips. At the same meeting a special subcommittee was appointed consisting of President Donald J. Cowling, Chairman, Rev. Edward M. Noyes, and Dr. Lucien C. Warner. This sub-committee was charged with responsibility for gathering such specific detailed information concerning the present status of all the societies as might

enable the Commission to carry out intelligently the task committed to it.

The work of the Commission was greatly furthered by the Conference of Congregational leaders held at Chicago, Ill., January 17–19, 1914, immediately preceding the meeting of the Commission. This Conference, convened under the auspices of the Commission on Missions, comprised the outstanding leaders in our state work from every section of the country, and also national and district representatives of all our national societies. Before this large and representative gathering of Congregational leaders there was presented a series of "regional surveys," carefully prepared in advance, setting forth in figures, comparisons, and general deductions the status and outlook for our denomination in every part of the country. The fruitful discussion following the presentation of this material took final form in a series of recommendations, all of which were carefully considered by the Commission. Such of these recommendations as bear upon the subject of this report and received the indorsement of the Commission are incorporated in the proposals hereinafter submitted.

A further step taken by the Commission in its effort to gain a full understanding of its problem before attempting its solution, is represented by the first-hand study of the societies themselves made by the chairman of the sub-committee on Organization. He spent more than three weeks in March, 1914, in the offices of the several societies in Boston and New York, and in consultation with the various officers and friends of these denominational agencies. Conferences were held with the Boards of Directors of several of the societies and also with various individuals and groups at which representatives of many or all of the societies were present.

On the basis of the data thus obtained from the Chicago Conference and through the direct inquiries just indicated, and having in mind also the numerous previous proposals for the realignment of our societies, and the general trend of recent movements in other denominations, the first draft of the present report was sketched late in March, 1914, by the Secretary of the National Council and the chairman of the sub-committee on Organization.

This preliminary draft of the report was brought before the Commission's Committee on Organization at a meeting in Boston, June 16, 1914. Every detail was studied carefully, and the report, as re-written after this meeting, represented the best judgment of those present. Copies were sent to all the members of the Commission on Missions.

The report in this form was then submitted to representatives of the national societies at a meeting in Boston, September 17, and at a similar gathering in New York, September 18, 1914. Careful note was made of the discussions at these meetings, and the results were brought before the Commission on Missions at a meeting in Detroit, October 12–14, 1914.

The report as determined upon at this meeting was mailed to the officers and directors of the various societies, and in amended form was read before a conference of state and district workers and representatives of the national societies held at Chicago, January 20–21, 1915. The suggestions and criticisms of this conference were considered by the Commission at its meeting immediately following, and the plan adopted was shortly after submitted to the denomination with a request for criticisms and suggestions.

A fifth meeting of the Commission was held in Boston, June 24–25, 1915. Eighteen members were present. Careful consideration was given to communications received from various sources relative to the plan proposed by the Commission. In the light of these suggestions and of its own further study of the problems involved, the Commission decided upon certain changes. The plan as revised was printed at once in the denominational press.

The final meetings of the Commission, preceding the formal presentation of its report to the National Council, were held at New Haven, beginning Oct. 19, 1915. The Commission was in session several times during the early days of the Council, and also conducted five public hearings, which were attended by large numbers of Council delegates. These hearings furnished ample opportunity for further questions, criticisms, and constructive suggestions, before the report was presented to the Council, on the morning of Saturday, Oct. 23. The report was amended by the Council in certain details, particularly in respect to limiting the

period of service of the directors of the various boards, and it was finally adopted, practically without opposition, in the following form.

The Plan of Readjustment

General Statement

There has come to be a very widespread conviction throughout our churches that there should be some simplification of the organization of our home mission agencies.

The fundamental consideration justifying the attempt to bring these agencies into closer alignment is that there may be common policies and common control where there is closely related work to be done. This at once suggests bringing together under one administration the societies engaged in Home Mission, Church Building, and Sunday School Extension work. In like way it suggests the coördinating, under a single administration, of the various efforts of the denomination to educate its membership concerning fundamental Christian truths and duties, to enlist them in the special problems and responsibilities of its own work, and to train its young people for leadership in the service of the Kingdom of God.

The Commission believes that at the present time it is not wise to go further. The Congregational Board of Ministerial Relief has a separate and unique field. Neither in policy nor method is its work interrelated with that of the other societies. The work of the American Missionary Association is sharply specialized in nature, dealing with distinct and exceptional groups of our population. Because of this fact, it does not appear to the Commission, after prolonged study, to have such fundamental relationship to other phases of the denomination's educational work as to warrant its inclusion with them in a common administration.

The plan which follows, appears to all the members of the Commission to embody not only real progress toward a more effective coördination of our mission agencies, but also to leave the path clear for such further simplification as the denomination may desire in the future.

The following recommendations are therefore made:

Ministerial Relief

It is recommended that the present status of the Congregational Board of Ministerial Relief remain unchanged. This corporation consists of a Board of fifteen members elected by the National Council.

A director of the corporation, having served for a period of six consecutive years, shall be ineligible for reëlection until after the lapse of two years. The Annuity Fund for Congregational Ministers is administered in connection with the Board of Ministerial Relief.

American Missionary Association

The American Missionary Association is administered by an executive committee of fifteen members, elected in five classes for a term of three years. It is recommended that the present status of the Association remain unchanged, except that the term of service for members of the executive committee shall be six years instead of three, and that no member having served for a period of six consecutive years, shall be eligible for reëlection until after the lapse of two years. The nominating committee of the National Council shall serve as the nominating committee of this Association.

It is further recommended that the missionary church work of the Association, among white people, be transferred to the Congregational Home Missionary Society.

This transfer and other changes recommended later in this report will affect unequally the budgets of the various societies concerned and will involve readjustments of income, both from invested funds and from the apportionment plan. These adjustments shall be made by the responsible Boards of Directors in conference with the Commission on Missions. It is, of course, understood that the income from designated funds will be applied strictly to the purposes specified.

The Church Extension Boards

It is recommended that this group shall consist of the Congregational Home Missionary Society, the Congregational Church Building Society, and the work of establishing and maintaining mission Sunday Schools now carried on by the

Congregational Sunday School and Publishing Society. This Sunday School Extension work shall be conducted under the name Congregational Sunday School Society, and, if deemed expedient, may be incorporated for the purpose of holding property and receiving legacies and other gifts. The income of funds and other assets of the Congregational Sunday School and Publishing Society, which may have been given for the establishment and maintenance of mission Sunday Schools, shall be made available for the work as carried on under the new administration.

It is understood that the question of the transfer of the Sunday School Extension work of the S. S. & P. S., from that society to the group thus constituted, is to be referred to the Directors of the Religious Education Boards in conference with the Directors of the Church Extension Boards and the Commission on Missions, these Directors being under instructions to arrange the transfer if the way be open. In any case the Commission is instructed to make report on the whole matter to the next Council.

(1) These three Societies, viz.: The Congregational Home Missionary Society, the Congregational Church Building Society, and the Congregational Sunday School Society, shall have in common the following officers: President, Vice-Presidents, and Treasurer. The three societies shall be managed by a common Board of Directors of not more than thirty-six members. The Directors elected to serve for the years 1915–17 shall be named by the nominating committee of the National Council and elected by the members of the respective societies. They will assume responsibility when the resignations of their predecessors shall have been received. Prior to the next biennial meeting of the Council, each state Conference in which Congregational work is sufficiently advanced to justify its recognition by the National Council as an administrative unit, shall have the right to submit to the nominating committee of the National Council, which shall serve as the nominating committee for each of the societies in question, the names of two candidates, a minister and a layman, from which nominations an election of one director shall be made. At the expiration of the term a successor shall be chosen in the same manner. All directors shall be

elected by the societies at the biennial meetings held in connection with the meetings of the National Council. At the meeting of the societies in 1917, the directors shall be divided as nearly as possible into three equal sections in such manner that the term of each section shall ultimately be six years, and the term of one section shall expire at each biennial meeting of the Council. A director, having served for a period of six years as just indicated, shall be ineligible for reëlection until after the lapse of two years. The Board of Directors shall have power to fill vacancies in its own number until the next regular meeting of the National Council.

(2) The Board of Directors shall hold an annual meeting and, in addition, such specially called meetings as may be deemed necessary. All important questions of policy and all major questions of administration shall be reserved for decision at the annual meeting. After due notice of a meeting has been sent in writing to each director, fifteen shall constitute a quorum. Before final adjournment, the actions of each meeting shall be confirmed and ratified by the directors sitting in successive sessions as the directors of each corporation which they represent.

(3) Between the meetings of the Board of Directors, the work of this group of societies shall be under the immediate supervision of an executive committee, appointed by the Board of Directors, of not more than fifteen persons, a majority of whom shall be members of the Board. This committee shall hold regular monthly meetings and as many special meetings as may be deemed necessary. The actions of each meeting of the Executive Committee shall be submitted for approval to the Board of Directors.

(4) There shall be a common general secretary. The first election shall be made by the Board of Directors, on nomination by the nominating committee of the National Council. In 1917 and thereafter, the general secretary shall be elected by the Council at its biennial meeting, on nomination of the Board of Directors. He shall have responsible executive leadership of the entire work of the societies thus grouped. There shall be as many additional secretaries and other officers as may be found necessary.

(5) The activities of the societies thus grouped shall cover

the field, as indicated by their names, of church planting and maintenance, of aiding in building churches and parsonages, and organizing and fostering mission Sunday Schools. The Board will organize this work as may be found expedient.

(6) The main offices of the Church Extension Boards shall be in New York. If deemed advisable, there may also be offices in Boston, Chicago, and San Francisco.

It is recommended that the officers associated with the district offices represent the total work of this group of societies, and that they shall present to their respective constituencies a unified appeal on behalf of the three great interests which they represent.

(7) All three societies shall appear in the denominational benevolence calendar, and there shall continue to be a separate apportionment for each. It is expected that this arrangement will be modified as experience may suggest.

The Religious Education Boards

There is perhaps no problem confronting the Christian church in America at once so exacting and so promising as the problem of informing and convincing its own people regarding the truths and obligations which underlie its own work. The gradual elimination of the Bible from our public schools, the legal obstacles in the way of religious instruction in state universities, where increasing numbers of our young people are receiving their higher education, the steady readjustment of religious thought to meet the widening knowledge of our time, the changing economic conditions and the shifting social emphasis in so many directions, — all these factors have created a new need for a definite and aggressive program of religious education on the part of the church in order that its people may understand the religious aspects of the problems and duties confronting them, and that they may deepen their convictions regarding the fundamentals of historic Christianity.

There is no denomination which inherits so great a responsibility for leadership in this wide field as our own. It is the conviction of the Commission on Missions that this leadership can be adequately exercised only as we coördinate and unify our denominational agencies for religious educa-

tion, and put behind them new interest and power in behalf of the principles we represent.

With these considerations in mind, the Commission recommends:

(1) That upon the transfer of the Sunday School work, as herein provided, the name of the Congregational Sunday School and Publishing Society be changed to the Congregational Publishing Society, and that the features of its work hitherto known as educational be assigned to the Congregational Education Society. The functions of the Congregational Publishing Society will thus be exclusively those of a denominational publishing house, viz., editing, manufacturing, and marketing Sunday School helps, books, periodicals, etc., of such nature and variety as may be deemed expedient.

(2) That the two societies just named be placed under a common management as outlined below, the activities of each organization being kept distinct but so coördinated under a unified policy as that they shall move together to the attainment of the common ends for which both exist.

(3) The total field of religious education, as covered by these two organizations through the printed page and otherwise, will include comprehensively the following functions:

(a) Sunday School education through use of printed helps and field specialists.

(b) General religious education including any type of aid needed by pastors and churches for training in Christian history, doctrine, worship, denominational polity, plans, etc.

(c) Social Service. It is contemplated that this specialized feature of religious education shall receive due emphasis.

(d) Education in Missions. This will have primary reference to the training of the young in knowledge of the world-wide operations of the Church.

(e) Editing, manufacturing, and marketing such printed matter as will be required under the above heads, together with such books and newspapers as the denomination may desire to publish.

(f) Student Welfare. This will be a continuation of work now conducted by the Education Society for students in colleges, seminaries and universities.

(g) College Aid. This refers to the leadership and emergency aid given by the Education Society to colleges in the newer parts of the country.

(4) This group of societies shall have in common the following officers: President, Vice-Presidents, and Treasurer. The societies shall be managed by a common Board of Directors of not more than twenty-four members. These directors shall be nominated by the nominating committee of the National Council, acting as the nominating commitee of each of the societies concerned, except that, at the meeting of the societies in 1917 and thereafter, the American Board, the American Missionary Association, and the Church Extension Boards, respectively, shall each have the right to nominate one director. The directors shall be elected by the societies at the biennial meetings held in connection with the meetings of the National Council. The directors elected to serve for 1915–17 will assume responsibility when the resignations of their predecessors shall have been received. At the meeting of the societies in 1917, the directors shall be divided as nearly as possible into three equal sections in such manner that the term of each section shall ultimately be six years, and the term of one section shall expire at each biennial meeting of the Council. A director, having served for a period of six years as just indicated, shall be ineligible for reëlection until after the lapse of two years. In the selection of the directors due regard shall be had for geographical distribution, as well as for convenience of meetings. The Board of Directors shall have power to fill vacancies in its own number until the next regular meeting of the National Council.

(5) The Board of Directors shall hold regular monthly meetings. After due notice of a meeting has been sent in writing to each director, nine shall constitute a quorum, except that at one designated meeting of the year, to be known as the annual meeting, fifteen shall be necessary. All major questions, including all questions of general administrative policy, shall be reserved for decision at the annual meeting, or at a special meeting called for a specific purpose at which a quorum of at least fifteen shall be present.

Before final adjournment the actions of each meeting shall be confirmed and ratified by the directors present sitting in successive sessions as the directors of each corporation which they represent.

(6) There shall be a common general secretary. The first election shall be made by the Board of Directors, on nomination by the nominating committee of the National Council. In 1917 and thereafter, the general secretary shall be elected by the Council at its biennial meeting, on nomination of the Board of Directors. He shall have responsible executive leadership of the entire work of the societies thus grouped. There shall be as many additional secretaries and other officers as may be found necessary.

(7) It should be added that it is a part of the thought of the Commission that the denominational publishing house should attract to itself the bulk of the printing of the denominational agencies. The National Council will recommend what disposition shall be made of profits not required for additions to capital or for equipment.

(8) The Congregational Education Society will retain its present place in the denominational benevolence calendar.

(9) The main offices of the Religious Education Boards shall be in Boston. If deemed expedient there may also be offices in New York, Chicago, and San Francisco.

Relation to State Conferences

The Commission believes that there are no recommendations contained in this report that are not capable of such satisfactory adjustment to state interests as will insure cordial co-operation between the State Conferences and the National Societies. It may be added that no change is contemplated in the arrangement as to division of receipts now in force between the national and state home mission organizations.

REPORT OF COMMISSION ON EVANGELISM

In presenting its report for the two years, 1913 to 1915, your Commission on Evangelism would recognize at the very outset its great obligation to the Moderator, Secretary and Executive Committee of the National Council. Without their constant co-operation our report would have been a meager one. Very soon after the Kansas City Council a joint meeting was held in New York of the Commission on Evangelism, the Executive Committee of the National Council and a number of local pastors. Out of this conference the activities of the Commission grew.

Those activities centered about three definite efforts:

First. For the months preceding Easter, 1914, a plan was projected for group conferences of pastors. The country was districted, leaders were selected, literature was sent out, and as a result about one hundred conferences over the entire country were held. The general theme was "Personal and Pastoral Evangelism." Such subjects were discussed as "Spiritual Fitness for Bringing Men to Christ," "The Simplicity of the Message and the Task," "Winning our Young People, — through the Sunday School; through Personal and Pastoral Effort; through the Pastor's Class"; "The Organizing of the Men for Personal Work."

The reports from these conferences were most heartening. The sessions were characterized by a simple, frank interchange of experience and suggestion. The men went home with a new vision and a new incentive, and we feel justified in believing that, in part at least, the conferences were responsible for the fact that in 1914 the additions to our churches on confession of faith exceeded, by over 6,000, the average of the previous years.

This is surely a genuine gain, but there is still room for advancement when it takes eighteen Congregationalists an

entire year to account for one new member on confession of faith.

In connection with these conferences the leaflet by Dr. A. Z. Conrad describing the workings of the "Win One Fellowship," was sent to every pastor with notably good results. The double appeal of the "Win One" idea lies partly in the fact that it was so largely the method of the Master in His work, and also in this, that it has equal meaning for the small church and the large.

Second. In the early part of 1915 interest centered in the Sunday School. A message was sent from the Commission to each church, enclosing the printed address by Rev. F. B. Richards on "Evangelism through the Sunday School." Here is one of the strategic points in our campaign for Christ. Is there any church, with a Sunday School, to which it is an impossible task so to present Christ as to result in decisions on the part of the youth for Christian discipleship?

Third. It is evident that to many of the churches such a task has been a difficult one. Over 1,600 churches reported no additions on confession of faith during 1914. In June of the present year a letter went from the Commission to each of these churches thus reporting. It was not a message of criticism, or even of suggestion, but of friendly inquiry. The Commission sought a frank statement from pastor or clerk as to conditions which made the result indicated necessary. Over 400 replies have been received.

It is true, the fairer basis for study would be that of additions to each church as compared with its entire membership. Such a study has not been possible, and the present inquiry has meaning largely for its bearing on the problem of the smaller church. We can only summarize here the conclusions from these letters. They will richly repay a more careful and detailed analysis.

As to the causes for the failure to add new members, the most frequent one given was, "We had no regular pastor."

Some situations might be grouped under the phrase which the insurance companies use, "Acts of God." The

most frequent one was the diminishing constituency, as illustrated in the depopulated hill-towns and the towns where the factory had closed, with the universal trend toward the city. As one pastor expressed it, "We had not the problem of making bricks without straw, but of making bricks without clay."

Too frequently the causes must be classed in all honesty under "Acts of Satan," — worldliness in the community or in the church, ministerial unworthiness, the hypocrisy of many in the churches, unchristian division, — and all of these things so much better known and, therefore, more harmful in the small communities.

Often the attention of the churches has been directed to other objects, worthy in themselves, but not useful in leading men and women to Christian discipleship. In many cases there was evident discouragement, a despair that in the East might be called lethargic, as contrasted with an aggressive despair in the West.

But the abiding impression from these letters is one of hopefulness. Report after report told of additions in the year previous, and of additions since the first of January in the present year. In very many letters there was a note of courage and hope and faith which was heartening in the extreme.

A few suggestions grew out of this study.

First. The final word, in our denomination, must be spoken by the individual church, whether the church be large or small.

Second. Much may be done to improve the situation by better organization of the states for evangelistic effort. One-third of the states report no committees on Evangelism. If all the states were planning for work among the smaller churches, as a few states are, the problem would be in a fair way to solution. It is hoped that in connection with the present Council a conference of representatives of the states may be held looking to an advance movement in Evangelism.

We suggest the consideration of more emphasis upon State Evangelists, working under a salary and thus avoiding the recurring problem of special local expense, and with

enough workers really to reach the smaller churches. Also we urge a well worked system of pastoral interchange as has been carried out, for example, in Minnesota.

Another suggestion worthy of thought is that the small country churches, where the time of an ordained minister is impossible, offers an inviting field for consecrated women trained for such service. These workers would be of especial value among the young people of the small communities.

We recommend that the Commission on Evangelism to be appointed by this Council should be larger in number and should be so constituted geographically as to make frequent conferences possible without undue expenditure of time or money.

Your Commission is convinced that the developments of the past two years are significant as indicating an impulse in Congregationalism towards a genuine interest in Evangelism. We believe it is only the beginning of a large and wholesome movement. Does it not come as a definite challenge to every group of Congregational people to be keenly alive to their present opportunity for winning men and women to Christian discipleship? With a clearer vision of our duty and privilege, and with prayerful determination, let us as a denomination, as pastors and churches, as men and women who believe in Christ, give ourselves in deepened devotion to this most important of all the tasks set before the church of Christ.

Clarence F. Swift
Fred B. Smith
A. Z. Conrad
J. B. Silcox
Louis P. Haight

REPORT OF THE COMMISSION ON SOCIAL SERVICE

This Commission appointed at the last session of the National Council held in Kansas City was charged with the task of serving as its executive agency in the interests of Industry, Rural Life, Social Service, Organized Charities and Men's Work. At the same Council it was voted to appoint a committee on Social Purity. After the Council adjourned the nominating committee requested the Social Service Commission to accept this added task.

Objective

The Commission conceived its functions to be:

To make known the social principles of Christianity.

To arouse the spirit of social service in our churches.

To secure the co-operation of the churches with all other agencies doing social service work.

To outline programs for churches in their work for community betterment.

To interpret the gospel of Jesus Christ and the new purpose of the Church to industrial workers.

To represent the denomination in official capacity at meetings where labor and social service subjects are discussed.

To study and give leadership within the denomination for service in bettering the rural conditions and making more effective the ministry of our country churches.

To study the social waste caused by vice, crime and bad economic conditions, and to develop programs for meeting these needs.

To organize, develop, unify and inspire the masculine forces of the denomination. This to be done by providing leaders voluntary and executive so far as possible throughout the nation to serve the men and boys of the churches

and communities. The men's organizations in the local church to be recognized as the unit of value in the national movement. The work of the local organization to be made strong and effective as a part of the regular program of the local church.

Organization of Commission

The Commission organized by electing Prof. Fred B. Hill of Northfield, Minn., as Chairman and Rev. Henry A. Atkinson Executive Secretary. The office was moved from Chicago to Boston and all the equipment, files, plans, as well as the obligations of the Congregational Brotherhood were taken over by the new Commission. These obligations have all been met by the Commission and by special subscriptions secured by the friends of the Brotherhood organization. Thus in effect the Commission embodies within itself every thing that the Brotherhood was attempting to do, as well as its machinery local and nation-wide for the performing of its tasks. The office was organized in connection with the office of the Secretary of the National Council in the Congregational House, Boston.

On March 30th, 1914, the Executive Committee of the National Council voted a request to the Social Service Commission asking that its Secretary be released for half time to serve as assistant to Dr. Herring. This request was granted and from April 1st, 1914, the Secretary has served in the dual capacity of Secretary for Social Service and Assistant to the Secretary of the Council. In this latter position he had direct charge of securing the figures and editing the Year Book for 1914.

Miss Minnie Eastwood has taken complete charge of the office correspondence and through her efficient work has helped to bring the services of the Commission to the attention of the churches and pastors and has been instrumental in working out plans whereby the facts gathered and the information offered has been made available. The correspondence has steadily increased and a large amount of literature has been published and distributed. A library file has been made in which has been collected the latest information upon the principal topics of social service,

together with references and comments. Thus a large amount of literature has been accumulated. The demand for literature and guidance in the matters committed to our care has been increasing constantly. To meet this demand hundreds of letters giving detailed programs have been written, and besides we have published and distributed thirty different leaflets and pamphlets.

A series of stereopticon lectures have been made and are offered for the use of our churches; a speakers' bureau containing the names of a large number of persons who are competent to speak on social service subjects and are willing to give a part of their time to the churches.

Social Service Commissions have been appointed in the following states: California, Oregon, Kansas, Illinois, Michigan, Ohio, South Dakota, Connecticut, New York, Massachusetts, New Hampshire, Vermont, Alabama and Oklahoma. These are co-operating with the national Commission. Correspondence has been undertaken and plans devised whereby commissions will be formed under the direction of the State Conferences of the remaining states. With a commission in each state co-operating with the national Commission and the national Commission co-operating through the Federal Council with its constituent bodies there is being created a valuable and efficient piece of machinery.

Secretarial Visitation

The Secretary has responded to calls for addresses and conferences from practically every state in the Union; has attended eleven State Conferences, a large number of local Associations and several inter-denominational gatherings.

Definite campaigns in which the Secretary participated were arranged in the South and West, through New England and one in the middle West. In addition as far as possible the Secretary has responded to calls from local churches and men's clubs for addresses and conferences. During the past year he has met with the Women's Federations at a number of places and has found effective opportunities for service in connection with the

community forums. At least one-half of the Secretary's time during the two years has been spent in travel.

A conference was held with the paid women church workers in connection with the Chicago Training School. Partial plans were made whereby the women workers in our churches might have some wider touch with the denomination and its needs, and at the same time their services be made more available.

Investigations

A study was made through the Secretary of the bitter strike of the miners in the Michigan copper country. Report of this study was sent to the members of the Commission and was printed in the Congregationalist, as well as a number of labor papers.

The Secretary also made a study on the ground of the coal miners' strike in Colorado. This report was likewise submitted to the Commission and after the findings were authorized, an article concerning the strike was printed in the Congregationalist and widely commented upon throughout the country. The report of these two investigations were combined and published by the Federal Council of the Churches under the title "The Church and Industrial Warfare."

Study was made of two plants where profit sharing schemes are in operation. A pamphlet is in the process of preparation and will be issued later upon this important subject.

Study was made of rural conditions at several points in the South and in three townships in Wisconsin. In connection with this a detailed study was made of conditions among the negroes in Memphis, Savannah, Mobile and New Orleans. A part of this work was done in connection with Dr. H. Paul Douglass of the American Missionary Association.

The Secretary served on a committee in Boston charged with the task of investigating and reporting to the mayor on the burlesque theaters, also on a committee appointed by the Laymen's Missionary Movement to report and make

available for the churches the present conditions among the immigrants in the State of Massachusetts.

A study was made of the report of the Immigration Commission of Massachusetts; the pictures used in this report were secured from the Commission, slides made and a lecture prepared. This lecture and the slides have been duplicated and are now being used by the Young Men's Christian Association, the Social Service Commission of the Unitarian churches, as well as the Massachusetts Federation of Churches.

At the request of the Home Missionary Society the Secretary went to the Cœur d'Alene district in northern Idaho and made a detailed study of this region, where for a number of years we have had Congregational churches, but where, owing to the industrial and social conditions, the churches have not been successful. The preliminary report of this situation was made before the Executive Committee of the Home Missionary Society. The Secretary returns to this mining district in November to complete his labors, after which a full report will be made and a program mapped out for the churches located there.

Surveys

A community study was made of the parish of the Clinton Avenue Church, Brooklyn, under the direction of the Secretary of this Commission. At present a similar study is being made of the parish of the Eliot Church, Lowell, Mass. Besides these the Secretary has assisted in a number of surveys that have been conducted in other cities.

Special Campaigns

The Commission has helped in several special campaigns. A three days' campaign was held in connection with the Federated Churches of Philadelphia. In West Tampa a social study of the community was made with special attention to the cigar making industry and its relation to the social and church life of the community. In Tampa a series of social evangelistic services were held in First

Church. A three days' campaign was conducted in Savannah in connection with the members of the colored Congregational church and the League on Urban Conditions among the Negroes. Out of this campaign was developed a program for social service for the local church. A similar campaign was conducted in New Orleans; programs developed were submitted to the officers of the American Missionary Association, endorsed by them and are now being operated in these cities. Thus the local negro church in each of these two cities is made the community social center, ministering to the needs of the colored people, which needs are now woefully and criminally neglected in most communities.

Plans were set on foot for a school for social workers among the colored people. Two conferences have been held on this subject, but as yet nothing definite has been decided upon. It is probable that the school will be established in connection with some department of one of the negro colleges, if proper arrangements can be made.

Other Secretarial Activities

The Secretary represented the Commission at the National Conference of Charities and Corrections held in Memphis and also in the session held in Baltimore; the Southern Sociological Congress held in Memphis and in Houston; at the meeting of the American Federation of Labor at Philadelphia; the Southern Educational Association at Chattanooga; at the meetings of the Federal Council of the Churches of Christ in America, and at meetings of other organizations less widely known.

The Secretary has prepared social service comments on the Sunday School lessons which appear week by week in the Adult Bible Class Magazine of the Pilgrim Sunday School series; has written as much as time permitted for the labor papers, as well as for the religious press.

A book "The Church and the People's Play" was also written by the Secretary and has been published by the Pilgrim Press.

Co-operation with Other Denominations

The Commission has kept in close touch with the Federal Council of the Churches and by vote of that organization the Secretary of this Commission was made Associate Secretary. Most of the work undertaken is of such a complicated nature and so bound up with the welfare of the whole community that one religious group can do but little. It takes co-operative action to get results and this is being secured splendidly through the Federal Council.

Publications

The following publications have been issued and distributed by the Commission:

How to Organize the Men in the Local Church.
The Business of Organized Men in the Local Church.
Model Constitution.
Passing Resolutions and Doing the Job.
The Church for Brotherhood in Industry.
Industrial Platform.
Hymn of the New Crusade.
The Least of These.
What Every Church should Know about its Community
Speakers' Bureau Leaflet.
Research Bureau Leaflet.
Social Service in the Young People's Society.
Correspondence Course Leaflet.
Lantern Slide Leaflet.
The Social Service Commission and its Relationship to the Men's Work in the Congregational Churches.
Social Service Catechism.
The Church's Appeal in Behalf of Labor.
The Church and Modern Industry.
Report of the Industrial Situation at South Bethlehem, Pa.
Report of the Industrial Situation at Muscatine, Iowa
The Church and Industrial Peace.
The Church and Industrial Warfare.
Reading Lists.

The Open Forum.
Modern Methods in the Country Church.
Social Studies.
Continuous Toil and Continuous Toilers.
Save our Sailors and Soldiers.
Report of Commission.

By an arrangement with the Federal Council much of our material has been duplicated and is distributed through the Social Service Commissions of other denominations and through the Federal Council, and likewise the Commission serves as a distributing center for the literature of these other Commissions and the Federal Council.

Social Service

Social service is that form of service for human betterment which seeks to uplift and transform man in his associated and community life.

We have found that environment has much to do with character and therefore one of our great tasks is to put the proper environment around men and women so that they can develop in the best possible way. Social service not only ministers to obvious needs, but attempts to seek out and cure the causes of poverty and misery. The ultimate goal of all social service is social salvation, that the whole world of man and all his affairs may be changed and made a part of the Kingdom of God.

In the picture of the last judgment it was those who had served humanity the best who received the Master's reward. The social demands of today present a definite challenge to the church of our generation; the challenge to lift from the shoulders of young children the burdens imposed by the industrial system; to give an opportunity for education to every child. It is a challenge to change the conditions that are breeding paupers, vice and misery, and to help make and administer such laws that society itself will produce the greatest degree of health and happiness for all citizens. It is a challenge to make real the brotherhood of man.

The flow of immigration has filled our cities with people, strangers to us and to whom our ways of life are strange

and new. The shifting of the population from country to city with the increasing number of farm tenants is developing a kind of new-world peasantry. Specialized industry and seasonal trades cause groups of employees to work beyond their strength for unreasonably long hours at certain periods and then throw them idle upon the community for even longer periods. The breaking down of old personal relations; the depersonalizing of industry; the changed conditions in the home, all of these things throw a new responsibility upon the community so that our lives are today more generally controlled by social forces than ever before in the history of the world.

The question that we are all asked is this: "Is the Church able to meet the new demands upon it?" Your Commission is glad to report a splendid response on the part of our churches to the calls of this new day. The programs that have been formed have been widely adopted and are being made effective not only in State Conferences and local Associations, but in hundreds of local parishes as well.

We reaffirm the principles contained in the Social Creed of the Churches, adopted by the Federal Council of the Churches in Chicago in December, 1912.

"The Churches must stand:

1. For equal rights and complete justice for all men in all stations of life.
2. For the protection of the family, by the single standard of purity, uniform divorce laws, proper regulation of marriage, and proper housing.
3. For the fullest possible development for every child, especially by the provision of proper education and recreation.
4. For the abolition of child labor.
5. For such regulation of the conditions of toil for women as shall safeguard the physical and moral health of the community.
6. For the abatement and prevention of poverty.
7. For the protection of the individual and society from the social, economic and moral waste of the liquor traffic.

8. For the conservation of health.

9. For the protection of the worker from dangerous machinery, occupational diseases and mortality.

10. For the right of all men to the opportunity for self-maintenance, for safeguarding this right against encroachments of every kind, and for the protection of workers from the hardships of enforced unemployment.

11. For suitable provision for the old age of the workers, and for those incapacitated by injury.

12. For the right of employees and employers alike to organize; and for adequate means of conciliation and arbitration in industrial disputes.

13. For a release from employment one day in seven.

14. For the gradual and reasonable reduction of the hours of labor to the lowest practicable point, and for that degree of leisure for all which is a condition of the highest human life.

15. For a living wage as a minimum in every industry, and for the highest wage that each industry can afford.

16. For a new emphasis upon the application of Christian principles to the acquisition and use of property, and for the most equitable division of the product of industry that can ultimately be devised."

Industry

Nearly all of our problems come back to the fundamental one of industry. The changed conditions and the growth of business have tended to destroy the old standards and as yet a new ethic has not been developed. Hence there is confusion in the industrial as well as the moral world. The growth of business institutions is matched by the growth of labor organizations. The church is vitally interested in the establishment of new standards. If brotherhood is to prevail it must commence with the industrial order. The church fails in communities that are torn by industrial strife.

In a report presented by the Federal Council's Commission on home missions relating to conditions in Colorado, it was shown that in that state 133 places, ranging

in population from 150 to 1000 people, had no Protestant church and that 100 of these places were without a Roman Catholic church as well. Colorado is not unique. Wherever the industrial life of a community is held in the hands of a few people, and where instead of democracy and free expression of opinion being allowed, there is an oligarchy of money and the repression of the people, the church is practically a failure. Christian brotherhood and democracy are closely akin.

The facts gathered by the United States Commission on Industrial Relations show that while much has been accomplished in the way of reform, there is still much room for improvement. The facts brought out by this and other investigations bring the most severe indictment against our civilization. The immigrants coming to us for the most part come from the poorest, most impoverished countries of Europe. Two per cent of the people of our own land own sixty per cent of the national wealth, and sixty-five per cent own less than five per cent of the wealth. Farm tenantry is increasing as are landlordism and absentee ownership of big business; one-half of the wage earning heads of families are paid $500.00 per year and two-thirds of the adult male workers receive as wages less than $15.00 a week, while one-half of the women workers receive $6.00 a week or less. In a large number of industries the workers are employed only one-fifth of the time. In nearly forty per cent of the workers' homes three or more persons occupy every sleeping room. Thirty-seven per cent of the wives and mothers of working men are forced out of the home into industrial life to help make up the deficit in the family budget. The babies of the poor die three times as fast as those of their rich neighbors. Fully twenty per cent of the school children of our nation are underfed and undernourished and two-thirds of the children are prevented from going through the grammar schools, largely because of poverty. Nearly 35,000 working men were killed and two million injured in industry last year. Continuous toil is the rule over large areas of the industrial life. Twenty-five per cent of all workers work at least a part of the time on Sunday. After all our legislation there

are still nearly two million little children in the mills, workshops and factories of the country who ought to be released from toil. Overwork and long hours with the consequent fatigue are playing havoc with moral ideals and ethical standards, while underpay is forcing millions of the people into the ranks of the less competent, and as industrial efficiency standards are established, fewer people are able to meet these newer and more rigid requirements. Unemployment is a growing evil. During the last winter every important community was faced with the question of what to do for and with the unemployed man. Over against these conditions we find too much of the autocratic attitude on the part of those who could and should help remedy conditions. Profits and property are too often put in place of the best interests of humanity.

The industrial unrest throughout the world is an expression of the demand of the workers for a voice in determining the conditions that so deeply affect their lives. It is a cry for brotherhood and fellowship. The time was when industry being conducted on a small scale the employer could come into direct personal relations with the men working for him, but this is changed today and with large scale industries much of the stock is held by absentee owners. Under these circumstances the owners and the workers never meet, and the only touch of one group with the other is through superintendents and managers. This change has divided owners and workers into different and competing groups. With the impersonal autocratic control of industry labor has become simply a cog in the wheels of a machine. Profit is the main consideration and with this motive so strongly in the foreground the human element has a difficult time making any showing at all. The failure on the part of the stock-holders to recognize their responsibilities lay at the foundation of the bitter labor struggle in Colorado. The same was also true of the strike in the Calumet copper district. To better this condition there must be some means of communication between employer and employee. The working man must be given some voice in the management of industry. The principle of "equal rights and complete justice for all men" involves

the principle of democracy which all accept in government. It must now be applied to the industrial system. This principle is best applied through collective bargaining, which means that instead of each individual working man being forced to make his own contract with the concern for which he works, through a person or persons representative of his group a bargain is made as to hours, wages and conditions of labor for himself and his companions. There can be no collective bargaining without some form of recognition of the right of the employee, as well as the employer, to organize. It is only by organization that the workers can meet on any terms of equality the representatives of organized capital. Until employers are willing to treat with their workers on this basis there can be little hope of improvement in industry.

Too often in industrial disputes the parties have divided over minor and technical questions relating to the question of recognition of the Union and of like sort, thus losing sight of this larger principle. Until this principle is established there can be no permanent peace. Democracy in government and autocracy in the industries which support and make possible the political structure are unalterably opposed to each other.

Our churches must seek in a positive and united way to create a better social condition and inspire the consciences of individuals and show whole communities that it is possible to apply the gospel of Jesus Christ to the social and industrial life; must teach the value of the sacrificial in the common life of today. But above all, the churches must raise the standard and must point the way in which others are to follow. The solution of our deepest problems is a matter of ideals, and the churches alone can create the faith, remold the consciences and bring about the spirit of co-operation that will result in social adjustment both by means of better legislation and by voluntary outworkings of a new spirit of good will.

Social Purity

Sex sins are as old as society. Their records date back to the beginning of history and in every generation the problems they have created have been the most serious that society has had to face. Because of the fact that sex is one of the most fundamental factors of life the evils growing out of it have been considered either as a necessity, a condition of affairs that cannot in the very nature of the case be changed, or else they have been looked upon not as evils, but as mere incidents in the human struggle for happiness and the expression of life. One of the most significant things today is the increased attention being given to sex problems. Out of the discussion, the mass of literature and the increased legislation, is being developed a new conscience and through experience a new standard of ethics relating to this whole question.

Investigations have been made in the principal cities concerning the extent of prostitution and its relationship to the life of the city. The reports of these commissions show the close relation between the social evil and the saloon and liquor interests, the low cafés, cheap hotels, burlesque shows, penny arcades and other commercialized enterprises. These reports also point out the fact that there is a great deal of clandestine vice.

The social evil must be considered from the standpoint of two groups in which it manifests itself. First there is commercialized prostitution, and second clandestine, or occasional, vice.

In dealing with the first group there are certain definite principles that have been established:

1. Absolute elimination is the goal of all endeavor. There can be no successful regulation or restriction of the traffic in vice.

2. Suppression wherever vice shows itself. Utter elimination is an ideal and is difficult to attain. It will require years of effort. Meanwhile the program for every city and community is to carry on a campaign against vice in all its forms; persistently to follow and prosecute all of those who

are interested in carrying on this nefarious traffic. This means dealing with big business. The profits of vice are enormous and those who are responsible are not going to submit easily. But there is no alternative. The churches and church people cannot afford to temporize, nor to accept any terms of compromise on this question. The program for the utter elimination of commercialized vice is well worked out and the churches must give their help in making this program effective. The very immensity of the problem is no excuse for not doing our part in an attempt to solve it. Impurity cannot be cured permanently and universally, nor can the social evil be eliminated in a year, nor a generation, but commercialized prostitution can be, and must be, eliminated. The very difficulties in the way of accomplishing this task make it all the more imperative that we should organize our forces to destroy this gigantic evil which is cursing our civilization. There are five things that the churches can do:

(*a*) Arouse the public conscience. Laws are rarely if ever enforced, except as the public conscience demands their enforcement. The church has the best possible opportunity for creating public opinion.

(*b*) Help to formulate and pass more stringent laws making difficult the carrying on of the business of prostitution. Most cities and states have good laws but experience and experimentation will show where amendments may be made to existing laws and new legislation enacted which will tend to narrow the limits of the business and make it less profitable for those therein engaged.

(*c*) Co-operate in the elimination of every organized vice-district wherever it may exist.

(*d*) Co-operate in all efforts to repress prostitution. Wherever this hideous traffic shows itself it must be attacked.

(*e*) The churches can materially help by entering strenuously into the new crusade against the liquor interests, the sale and use of narcotics and other habit forming drugs. It has been shown that there is a close

connection between these great interests. To destroy the saloon is to destroy one of the chief supports upholding commercialized vice.

The social evil in its worst phases can be destroyed. The recognized district can be abolished and commercialized prostitution repressed. But just as long as there is evil and lust in the hearts of men there will be more or less of vice and sexual immorality.

The vast majority of girls who are condemned to lives of evil were brought into the life through false trust in some man. So that in dealing with this second group we are dealing with the sins of men. Those who traffic in women depend for their supply very largely upon those who have fallen victims to evil through certain very definite causes. Our churches are called upon to study these causes and in every possible way remedy the bad social conditions and thus make it possible for every girl to live a wholesome normal life.

Some of the important contributing causes of immorality and sex sins among young people are weakness of mind and will, peculiar bend of temperament, evil associates and lack of religious and ethical training, bad home influences and inadequate, unsanitary and cramped living accommodations, idleness, vanity, love of finery, lack of industrial efficiency, and undue love of pleasure, unwholesome amusements, inexperience and failure to appreciate the dangers of temptation.

Every girl who is thrown upon her own responsibilities and is forced to live in a great city through her own efforts has to carry a heavy burden and is subject to severe temptations. The wages of women as a class are totally inadequate. The Vice Commission in Chicago showed that the average wage there for women workers was only six dollars a week. In many stores in cities throughout the country the wages of girls are as low as $2.50 and $3.00 a week. There are some women who are paid well and many stores take pride in paying a living wage to every girl in its employ, no matter what her task may be, but the great majority of the eight million women workers in America

are receiving much less than a living wage. For a vast number of girls comforts, to say nothing of luxuries, are cut down to the very lowest possible point. Sickness, slackening of the business, or a temporary layoff mean actual deprivation and want to thousands. The cheap boarding house, the hall bed-room, meager meals, doing her own sewing and washing after hours and on Sundays, little pleasure and no opportunities for amusement except of the very cheapest kind; to study the question from this standpoint makes one wonder that there are so many girls who have bravely fought through this battle and won. Over against this small wage and the life of hardship and want there is the cheap theater, the dance hall with its offer of amusement and pleasure, the crowded excursion boat and the dozens of other forms of commercialized recreation with their attendant evils. Then there is the group of men found in every city alert to take advantage of the discouraged girl. She is desirable from their standpoint and they are willing to pay a price that for a time at least would guarantee her the things which seem so desirable when contrasted with the poverty of her present situation. In the name of decency and in behalf of the women workers of America we urge that this question be studied by all of our churches and that the principle of "a living wage as a minimum in every industry" be demanded of all employers.

Closely allied with economic pressure is the question of home conditions. It is found that most of the trouble and disasters and failures are the outgrowth of bad home conditions. Without a proper amount of light, air and room for a family it is impossible to maintain a decent home. Children crowded with older people into narrow quarters are almost certain to become morally warped. Fundamental to a good home is the physical setting of the home, the house in which people dwell. In order to have this physical setting there must be an adequate wage paid to the head of the family and then proper training of the home-maker. The question of rents also enters into this phase of the question. Just as long as greed alone dictates the amount of rent and the kind of quarters that are pro-

vided, so long the housing of the people will contribute to immoral conditions.

Our churches must demand that better protection be given to the country girls coming to the cities and the immigrant girls coming into our country. This means that there must be provided better opportunities for recreation, that the parks, playgrounds, theaters and dance halls must be made safe and that adequate provision be made for the recreational needs of all. Instead of this important question being left in the hands of irresponsible men, who for the most part are interested only in profits, the community itself must take over these institutions and provide for the recreational life of the people and guarantee that they shall be safe and wholesome.

Some form of sex instruction must be provided. This is a most difficult problem and one that is fraught with the greatest danger. The instruction that is given must be given in a natural, wholesome way and it ought to be in connection with other biological studies. About one hundred and fifty public schools throughout the country are now giving courses of this kind. There is still strong opposition in certain quarters and only a comparatively few teachers have succeeded in solving the question. We can afford to move in this matter very slowly and are safe in adopting the curriculum for any graded school or class in college only when we are sure of the pupils to be taught, the attitude of the community and the ability and qualification of the teacher. There is no reason why sex instruction should not be given as a part of the education of every individual. So long as we omit this important part of life and taboo the subject, so long the ignorance of the growing young people will make them an easy prey of the vicious.

Home training is absolutely essential. Were fathers and mothers to do their duty there would be little need for any special training in the schools. Without the training in the home, no matter how efficient the course and the teacher may be, it will always be a question as to whether or not the school can accomplish the best results. It would seem that the solution of this question would be for

the school to conduct classes in sex instruction open for the fathers and mothers, and prospective fathers and mothers, of the community, these lessons in turn to be given by the fathers and mothers to the children in the privacy of the home. This would solve the question in the best, most natural way.

We must have more and better publicity on these questions. The literature that is being sent out is for the most part worthless and a large part of it is actually harmful. Some better method must be devised whereby the effects of sex sins can be more generally known. The ills that come through ignorance, the blindness, the needless suffering, the medical and surgical necessities which have cursed women and deprived society of the full value of hundreds of thousands of men; — these facts can be presented, and ought to be presented, in a way that will not simply minister to prurient curiosity, but will educate, guide and warn. The need for this kind of publicity becomes the more pressing in view of the amount of literature of the other kind that is being published and distributed. The great European war, the consequent increase of illegitimacy, the discussion of the question of free love, the theories concerning the family that are being discussed and advocated, all of these things press home the fact that the time has come when we must in the best interests of society, as well as the individual, present the facts which outline the whole situation. Our churches must insist on a single standard of morality for men and women, and this standard must be the moral standard that is now imposed upon women. It would be a thing full of horror if with the newer freedom that is coming to women the single standard should become the standard that has been conceded to men in the past.

Finally, this question cannot be solved without an appeal to the religious and moral forces of the community. Law, repression, education, exhortation — all fail unless the religious appeal can make itself heard in the individual life. Unless men are inspired with spiritual motives to such an extent, and their hearts so changed that they will believe that purity is of first value, there can be little

hope of improvement. Religion alone can permanently cure this ill. It alone can bring into the hearts and lives of men the spirit of the new chivalry and a true appreciation of the beauty of unsullied womanhood.

Country Life

Attention has been called so persistently of late years to the needs of the rural districts that all have become familiar with the conditions. Whereas in 1790 four per cent of the population of our country was urban and ninety-six per cent rural, at present about forty-seven per cent is urban and fifty-three per cent rural. The change from country to city has resulted in a serious impoverishment of the rural districts. However, the schools, the state authorities, churches, health boards and other social agencies are co-operating to improve conditions in the country. To do its part the country church must become more efficient. At present it is weak, and in a large number of fields almost a total failure. In a survey of 2000 churches, conducted under the direction of Warren H. Wilson, it was shown that forty-five per cent were losing, twenty-three per cent were standing still and only thirty-two per cent were making any growth at all. Basing our estimate on this study and the facts that have been secured from other sources, it is safe to say that not more than one-third of the rural churches are in a healthful growing condition.

We have thought of our Congregational churches as being largely in the cities, but an estimate based on a rather careful study of the Year Book shows that nearly sixty per cent of all our Congregational churches are in villages and towns and many of them in the open country. Therefore, if we as a denomination are to do our part in the work of rural reconstruction that is now going on we must know the facts and co-operate in the programs that are being adopted.

Some of the factors that conspire to make the rural church weak are the inevitable isolation in the open country and depletion in the population of thousands of villages and

towns, not merely counting the loss in population, but the impoverishment of life of those who are forced to remain. Then there is the economic side of the question: poor methods of farming, the reckless disregard of the laws of conservation as applied to the soil, and the pressing problems presented by the growing tenantry class. The propertyless farmer is on the increase. And at present in many sections of our country the people are suffering from the same form of landlordism which has long cursed older countries. These tenant farmers are hard to reach by the church and social agencies of the community. The report of the committee that made a survey of neglected fields for the Home Missions Council shows that the average church membership is much lower in the rural districts where the majority of the people are farm tenants than in other parts of the country. The natural uncertainties and risks of farmers cause them to grow despondent. The hardships of poverty bear heaviest upon the farmer's wife. The tenant farmers' homes for the most part are poor, miserable affairs, and with the bad economic, sanitary and social conditions, there is developing a settled and well defined feeling of protest. We cannot go far in any program of reconstruction in rural life without studying the forces which are causing a concentration of wealth in the form of land ownership.

There must be a more just relationship between landlord and tenant. The tenantry class in the rural district has been compared to the casual workers of our cities. The accuracy of this comparison calls for a study and an analysis of the land question in its relation to labor and wages. This leads to the greater and more fundamental demand that there should be a more comprehensive constructive land policy decided upon nationally and made operative in every state, county and community in the United States.

Another failure of the country church is found in the lack of efficient leadership together with wasteful sectarian competition. The Home Missions Council's report shows that in hundreds of fields there are from three to five churches having services once a month, but having no

resident minister. It is well known that churches suffer greatly from this partial time of ministers. The percentage of churches investigated in Colorado shows 68.8 per cent having pastors in residence; in Oregon only 49 per cent have resident pastors. Another surprising thing brought out in this report is the fact that such a large number of churches in rural districts have no church building. Sectarianism is hard to combat in the country because of the excessive individualism and the lack of co-operation on the part of the country people.

Your Commission is convinced of the fact that in order to meet the crisis through which the country church is passing we must recognize the new situation that is upon us. To meet this situation there must be adopted a program that is broad enough and efficient enough to meet the needs of the hour. The program has been carefully worked out by those who have specialized on the rural problem, and these principles as stated by Henry Israel of the International Young Men's Christian Association can well be made the basis for the church's work. The principles may be briefly given as follows:

A task for every man and a man for every task.

A recognition of the resident forces as the redemptive forces.

The approach to the rural problem a community approach.

The recognition of the inherent value of country life in and for itself.

The maximum development of constructive forces in the community life.

Trained leadership for community enterprises.

Deliverance from the enervating paternalism of the city.

To stem the tide which sweeps toward the city.

Adequate preparation and appreciation for the problems of the city by those who must leave the environs of country life.

Better health and sanitation in farm homes and country communities.

A redirected educational system which will fit for life in the country.

A more scientific type of crop production and farm administration as essential to greater satisfaction in rural life.

A wholesome development of the recreative life.

The increased power of the church.

Co-operation rather than competition.

A standardizing of operation. Membership is based upon what is given in service rather than what is secured in privileges. And finally a dominance of Christian ideals in the character of the manhood and boyhood of the country.

For the guidance of the churches your Commission, therefore, recommends that the following program, which in substance was adopted by the Massachusetts Federation of Churches, be adopted as the Country Life Program for our Congregational churches.

I. *The Function of the Country Church.*

"The country church (and its allies) is to maintain and enlarge both individual and community ideals, under the inspiration and guidance of the religious motive, and to help rural people to incarnate these ideals in personal and family life, in industrial effort and political development, and in all social relationships."

II. *A Platform or Policy.*

1. In common with all churches the country church should emphasize social service, evangelism, moral reform and missions as vital issues of its policy.

2. The country church should be a sympathetic center for all the legitimate interests of the entire community.

3. The different church organizations of each country community should federate for consolidation somewhere and co-operation everywhere.

4. The country church should make a thorough survey of the community as the basis of its work.

5. The country church should promote or inspire:

(*a*) The improvement of schools and their consolidation wherever possible.

(*b*) All movements looking toward better farming.

(*c*) Public recreation through playgrounds.

(*d*) Public health and better living conditions.

(*e*) Co-operation with the Grange and other community organizations for plans of progress.

(*f*) An Old Home Week. Promote active connection with old and former members.

6. Within the community the country church should determine its policies by the needs of the marginal man.

7. The pastors of country churches should receive salaries commensurate with the present prevailing economic conditions.

III. *Program for the Local Church.*

1. There should be an emphatic and aggressive campaign for temperance, no-license and law enforcement.

2. There should be a business-like financial system which will insure prompt payment of debts and free the church from the incubus of being considered a charity patient in the community.

3. There should be a clear-cut missionary policy for the local church.

4. There should be developed a people's mid-week meeting worth while, led not by the pastor alone, but by representatives of the young people and of the older people.

5. The attempt to develop deeper spiritual life among church members cannot be an end in itself. The only way to save men spiritually is to secure proper spiritual activity.

6. Working together for given aims in the community must precede church federation.

7. Where worship, personal devotion, edifying religious exercises, and missionary endeavor are displaced by pleasures and practices evidently demoralizing, there should be a campaign of evangelism, personal, educational and revivalistic. In the face of special problems a method of ministerial supplementation may be used in securing aid of specialists to treat these conditions, if needed.

8. Develop extension work in outlying homes and district schoolhouses and a more general use of the Sunday-school home department.

9. Develop activities of a social service committee that shall keep the pastor of the church informed, do sick and friendly visiting, and plan for various enterprises that come properly under the head of social work of the church.

10. Help establish a village or social center where there may be a library or reading room, or at least a literature table, and proper facilities for entertainments, addresses, clubs, classes, etc.

11. Develop means for the special training of the minister of the country church.

12. Set everyone at work in some helpful enterprise.

13. Co-operate with the work of the Young Men's Christian Association as an ally of the church in reaching boys and young men.

14. Carry on a campaign of Sabbath observance.

15. Assist, and lead if necessary, in the work of establishing "federations for rural (or town) progress."

Such a program will demand trained efficient leadership. The minister can do his work only by living among his people, and remaining long enough on the field to become really a part of the community. The minister who takes a rural church "until he can get something better" is doomed to failure from the very first. The rural field is a field by itself and must not be made a mere stepping-stone for a "good city church." Our seminaries must co-operate in this matter and the specialization that is now being carried on must be made more efficient and more appealing. With this higher degree of specialization in the training of ministers a man will go into the rural field equipped to map out a program and carry it through successfully. With trained leaders, a vision and love for the country, appreciation of its needs, and common sense enough to know how to get a program into operation, there is a great chance for a more efficient aggressive rural church.

To make the program effective the leader must have the necessary equipment and financial support for his work. It is unfair to demand of our ministers in the open country that they "make bricks without straw." If the church is to be a social center, shaping the life of the community and inspiring all of its activities, it must have equipment adequate to its task. In the matter of the support of its ministers the rural church is badly at fault. The people in many a well-to-do rural community, who are proud of their independence in other matters, must come to see

that their church and its ministers should not be pensioners, dependent upon an uncertain pittance, but that they should be supported adequately and generously.

With a program, trained leaders and adequate financial support the rural church can come to its own and will become a mighty factor in the reconstruction of the rural life of our nation.

Organized Charity

The church has always cared for her own poor. The first form of church organization grew out of the demand for more efficiency in the administration of charity. Suffering and misery always make their appeal, but it is easier to help obvious need than to seek out the causes of the need, and thus charity has often proved to be an endless chain, for by the giving of help the recipients of the aid have become more deeply and hopelessly enmeshed in the conditions which have brought them to their want. The best help that can be given is that which seeks out the causes of misery and by eradicating them cures the need.

As society has become more complex it has become more difficult to find the reasons that make for misery. The average church lacks the facilities and the ability to administer charity properly. Therefore, generally speaking, it is much better for the church to co-operate with the organized charity agencies of the community than to do the work itself. The Charity Organization Society acts as an agent for the churches. It is a clearing house for all charitable effort. Its services are offered to all. It keeps a record of all cases. Its experts make a study of the individual situation and the churches must be depended upon to supply workers and the means for doing the work. This society can prevent the overlapping of effort.

The modern church cannot fail to study the important features of the new philanthropic activities. Nor can it fail to co-operate and help by training its members and leading them into sound thinking on their relation to their unfortunate neighbors, thus bringing them to know the difference between a selfish indulgent sympathy which

expresses itself in alms giving and that Christlike love which is controlled by conscience and good sense, and seeks not only to remove present needs but to destroy the causes of poverty.

Men's Work

Lay leadership is still the church's greatest undeveloped asset. Other forces have come to their place of power and efficiency in church progress; the layman is still in the process of making. When he comes to his rightful place the church will find in him its strongest ally, for in the world of commerce, art and politics the layman is a giant. Great enterprises wait upon his command. Mighty forces move at his bidding. In the fields of industry, finance, government, education, philanthropy, men have achieved wonders. When the powers, talents and possibilities of all such men are brought to the service of the church and the keen intellects and excellent leadership are capitalized for the interests of the Kingdom of God, then there will be a new day for the church.

There are many reasons why the men have not taken more interest. Chief among them is the fact that the churches themselves have not undertaken the task of developing an efficient leadership. We have depended upon the few laymen who were capable of doing things well and have not tried to find those in the various congregations who might not do their work so well at the beginning, but could be developed. Another reason is that we have allowed the Church's task to become limited when it ought to have been as great as the needs of humanity. These things are being changed. Men are taking a new place in the Church and a new day of leadership is dawning. One thousand five hundred and twenty-seven of the 6,093 Congregational churches in the United States have their men organized. The total membership of these organizations is 85,811. At the National Council meeting in Kansas City in 1913 it was reported that there were 1,380 churches in which the men were organized with a total membership of 75,518. Thus it will be seen that during the last two years 147 addi-

tional churches have organized their men and the gain in the membership in these organizations in two years is 10,293. There can be no doubt that this gain is due to the impetus given men's work by the Brotherhood organization, and at the same time it is encouraging to know that the interest and enthusiasm were not lost when the national organization was discontinued. These organizations are not of one type. There are Brotherhoods, Men's Clubs, Bible Classes, Community Leagues, but they are all a unit when it comes to a program and an ideal. Their program embraces the whole need of society and the individual, and their ideal is to build the Kingdom of God upon the earth.

The effect of the work of the men in the churches is showing itself in the increase in the number of men admitted to the Congregational churches. The number admitted in 1914 as compared with the women during the same period is as follows: Gain in men to the membership of our churches during this period, 6,511; gain in women for this period 6,478. If the increase in the number of men were at the expense of a fewer number of women being received this gain would mean nothing, but the gain in women is greater than it has been in any other year in a decade of our church history. Gains in church membership do not necessarily mean progress, but in this instance with the new enthusiasm of our churches in their work the gain is real.

The variety of activities which enlist lay leadership is of interest. In addition to the large number who carry the financial and other burdens of the churches the men have undertaken many specialized forms of work. The men in some churches have an extensive program, while many, as might be expected, have a program that is limited and undertake but one or two pieces of work during the year.

The men have served as follows:

Teaching boy's Bible classes.
Developing church social life for boys.
Big Brother Movement.
Leadership in Boy Scouts, brigades, camps.

Leadership in men's Bible classes.

Leadership in meetings and classes.

Bible study in offices, homes, stores, factories, car barns, fire departments, and police stations.

Bible training groups.

Cottage prayer meetings.

Sharing in Sunday evening programs.

Gospel meetings.

Open Forums.

Meetings outside the church on the streets, in parks, in country schoolhouses and in neighboring towns.

Men's meetings in the church Sunday evenings.

Personal workers' groups and classes.

Personal workers' league for community evangelism.

Teaching English to foreigners, illustrated lectures and personal talks.

Helping foreigners to secure naturalization papers.

Co-operation in the organization and teaching of summer daily Bible schools.

Superintending and teaching mission study classes.

Promoting the "Strangers' Club."

Keeping open house for the community in connection with the church.

Providing club rooms as substitutes for saloons.

Promoting mission study.

Community canvass for church support.

Carrying on an Every-Member canvass.

Co-operating in a community survey.

Making a religious census of the community.

Co-operating with other churches for community betterment.

Leadership in the community in those things that make for social righteousness.

We recommend that pastors be urged to fuller co-operation in the matter of developing lay leadership, and that the men of the denomination be called upon to help enlist others for the upbuilding of the community and the establishment of the Kingdom of God upon earth.

Recommendations

1. That the present program and objective of the Social Service Commission be given wider publicity and a larger place in our denominational program.

2. That the activities of the Commission as outlined in this report be continued, and that our churches in their local work as well as in their fellowship be more completely enlisted in the effort to make the program for social reconstruction effective.

3. That the churches be urged to adopt the following as a Minimum Program:

Minimum Program for Men's Work.

Some type of organization for the men of the church.

A Men's Bible Class in every Sunday-school.

A worth while program adopted and carried out by every organization of men within the state.

Minimum Program for Social Service.

A Social Service Committee in each church.

A thorough study of its community by each church.

One mid-week service in each month to be devoted to the study of community needs.

The co-operation of every church with all other religious organizations in the community in carrying out the social service program.

Minimum Program in Industry.

A systematic course of study and instruction on the industrial situation in each church.

The industrial creed formulated by the Federal Council of the Churches of Christ in America adopted as the working creed of every local church.

One specific law aimed at the betterment of industrial conditions, such as one day's rest in seven, compensation for injuries of workingmen, endorsed by every church every year, and in co-operation with other churches promoted its passage.

Labor Sunday observed by every Congregational church.

Minimum Program in Organized Charity.

Each church in active co-operation with the Charity Organization Society.

At least one friendly visitor provided by each Congregational church for the Charity Organization Society in every community where this organization is at work.

Minimum Program for the Country Church.

The entire program as here laid down may be applied, with some variations, to the country church as well as to the city.

Redirecting of the message and activities of the rural church.

Each church co-operating in every possible way with all existing social organizations for the betterment of rural life, especially with the Grange and extension work of the State Agricultural College.

The recognition of the Agricultural College as a strategic center in rural life.

Every church interesting itself in providing in some specific way for the recreational life of the people in its parish.

The promotion of an interdenominational program looking toward the elimination of denominational waste and the more thorough evangelization of the rural districts.

4. In the future plans of the Commission it is recommended that more emphasis be put upon the program of the rural church and more information be made available by means of literature and conferences for the workers in our rural churches and fields.

Conclusion

It is no longer a question of what the churches will do in social service, the question is, Will they do it? We may reasonably expect that from this type of work the churches will be helped in applying the religious impulse to the problems of the individual life and the problems of society. The best thing growing out of the churches functioning in this field is the growing conviction that all the forces of good will in the community can be bound into an effective group to work out plans and purposes for the establishment of the Kingdom of God on the earth.

REPORT OF THE COMMISSION ON TEMPERANCE

The temperance cause has on its seven league boots. In the past two years it has made many forward strides. God hath made the wrath of men to praise Him. The diabolic European War has compelled Russia to issue an ukase prohibiting the manufacture and sale of vodka, and France to suppress the manufacture and sale of absinthe. The Kaiser has formally declared that beer drinking handicaps the efficiency of his soldiery, and Lloyd George has insisted that "of all of the enemies England has to fight alcohol is the most active and dangerous." Lord Kitchener has followed his king's example and announced himself as a total abstainer. The motto of Europe's military leaders appears to be, "Trust in God and keep your army dry."

The economic forces of our beloved America are arrayed against the saloon. Capital and labor have both declared war upon alcohol. "Over a thousand large corporations," the January issue of the "Technical World" says, "have put liquor drinking under the ban." The Pennsylvania Railroad prohibits the sale of intoxicants on all the property owned and used by it including the mammoth depots in New York and Philadelphia. The American Car and Foundry Co. has discharged employees who persisted after warning in signing the applications of liquor dealers for licenses. Many other employers of labor have posted notices indicating that any employee does so at the risk of losing his job. Working men are asked to choose between grog and job.

Organized labor maintains that "safety first" means being sober first, and that good safe work and intoxicating liquor are always enemies. When Governor Brumbaugh of Pennsylvania proposed a State Local Option Bill, three thousand and more workers in mills near Philadelphia

sent a petition to the State Legislature urging the passage of that bill. Many Typographical Unions throughout the nation have followed the splendid example of the Harrisburg Union, Number 14, in deciding that no money from the Union's treasury can be expended for intoxicating liquors at any dinner or other entertainment given by the Union.

Not a few fraternal insurance orders and organizations like the Grange have barred liquor from their meeting places. Over six hundred weekly and daily newspapers refuse to print liquor advertisements. Well-known athletes champion the temperance cause. Ty Cobb says, "drinking dims my batting eye," and Connie Mack demands that every member of his famous one hundred thousand dollar infield shall be "a teetotaler." Inmates of a number of our reformatories and penitentaries, many of whom have had a personal knowledge of alcohol's debasing influence, have issued petitions and circulars urging prohibition. Economists and scientists, sociologists and jurists join with moralists in denouncing alcohol as the enemy of man. Chemists declare it to be not a stimulant but a narcotic. "And what shall we more say?" For the time would fail us to tell you of all the different groups of men that have announced themselves as opponents of the liquor traffic.

Our national government has forbidden the rank and the file of both our army and navy the use of alcohol while on duty. We have now sixteen dry states. Prior to the Kansas City National Council, West Virginia, Kansas, Maine, North Dakota, Oklahoma, Georgia, Mississippi, North Carolina, and Tennessee were in this honored list. Since then, Virginia, Alabama, Arizona, Colorado, Oregon, and Washington have enacted prohibition laws. Statutes restricting the manufacture and sale of liquor have been enacted in Arkansas. Temperance campaigns looking toward prohibitive or restrictive legislation are now being carried on in Idaho, Iowa, Minnesota, Montana, New Hampshire, New Jersey, Pennsylvania, Utah and Vermont. The first of these states will undoubtedly be in the dry column on January 1, 1916.

Since our last denominational gathering the temperance

forces of our land have boldly proposed national constitutional prohibition. That proposition for nation wide prohibition failed by ninety-one votes to secure the two-third vote necessary for its adoption. The wisdom of such a drastic law may be debated. But behind that movement is faith, courage, brains, organization, and a grim and holy determination "to see this thing through." The liquor traffic has read the handwriting on the wall. The saloon is doomed. The liquor traffic and its sponsors are discredited. Some breweries and distilleries have gone into bankruptcy. More will go, for the better people of our land are convinced that the saloon is but another name for "wasting destruction." To speak against the saloon and to speak for sobriety is not to speak for any party or any sect. The temperance advocate holds a brief for the race.

Your Temperance Commission has related itself to the Temperance Commission of the Federal Council. It is one of the agencies of that larger body. At a meeting of the Federal Council in Richmond, Va., seventeen denominations reported having active temperance commissions or committees. Your Commission has aided the Federal Council Temperance Commission in a campaign to "eliminate liquor advertisements from such periodicals as continue to carry the same." Through the Federal Council Temperance Commission your Commission has aided the Native Races Liquor Traffic United Committee of London. Your Commission endorses two resolutions suggested by the Federal Council Commission.

1. That we favor at least four temperance lessons each year in the Sunday School course of instruction.

2. That we ask those who arrange the program for the week of prayer to include temperance as one of the subjects to be considered on a specified day.

Your Temperance Commission has sought to secure the names and the addresses of the Temperance Committees of all of our State Conferences. Through these Committees it could do an immense amount of good work.

Many of our State Committees have done splendid work

through the Anti-Saloon League. They have aided that League in arousing enthusiasm, collecting funds, arranging for meetings, providing speakers, petitioning legislatures, attending hearings, and working in many other ways for local option bills.

The progress of the temperance movement during the past two years has exceeded our most sanguine expectations. The preliminary report of the Internal Revenue commissioner for the year ending June 30, 1915, indicates that the consumption of liquors of all sorts is constantly decreasing. The decrease in the consumption of fermented liquors in the past year was 200,300,436 gallons. The decrease in the consumption of distilled liquors was 14,983,333 gallons. This report shows a decrease in consumption of 2.15 gallons per capita. This is the largest decrease in liquor consumption ever reported for any one year in our nation's history. We regret to report the increased exports of New England rum to Africa. We regret, too, that the custom of social drinking is still strongly established. The temperance battle line extending from the Atlantic to the Pacific is winning a mighty victory. Yet there are many trenches to be taken. An immense amount of educational and constructive work remains to be done. Victory, however, is in sight.

William T. McElveen, *Chairman*
William Spooner
Charles E. Burton
Frank G. Smith
Howard H. Russell

REPORT OF THE COMMISSION ON COMITY FEDERATION AND UNITY

At the meeting of the National Council at Kansas City the three separate Commissions on Federation, Comity and Unity were combined into one. This unified Commission has, however, maintained its three departments with a chairman of each. The chairman of the whole Commission has attended to the interests of the Department of Church Federation and submits its report. The chairman of the Department of Comity, Dr. William Hayes Ward, makes a report on the outlook in the field of interdenominational relationships, while Dr. Newman Smyth, head of the Department of Church Unity makes a report of the progress and promise of this important part of the life of the church. These combined communications make up the report which follows.

Federation

By Rev. Raymond Calkins

The activities of the Commission with regard to matters of Church Federation have been directed to the support upon the part of the Congregational churches of the Federal Council of the churches of Christ in America. It is recommended that all who are down-hearted with respect to the subject of church division and denominational rivalry should read the last annual report of this organization, the largest and most inclusive in the history of American Christianity. They will discover that actual working co-operation already exists among the great majority of American Protestant Churches which are being wedded together in a compact body for the expression of the Christian conscience of the millions of Christian people whom they represent and for the accomplishment of an

important and definite program of social service. In the hope that pastors and laymen may take an intelligent interest in this great organization and may be impelled to send for and read the full report of the Council, the outline of its work prepared by the Federal Council itself is included here:

The Federal Council officially unites, in their activities, thirty Protestant denominations, 138,000 churches with 17,000,000 members, and voices their common conscience and message, as indicated by the following actions, selected from the Reports for 1914:

1. *A Call to Prayer* was issued to the 138,000 churches in March.

2. The *Commission on Evangelism* secured the appointment of several new evangelistic committees by the various denominations and continued its work of bringing them together for effective evangelistic work.

3. Measures were followed to secure a high moral tone at the *Panama-Pacific Exposition*, and a Committee of One Hundred organized to conduct a religious campaign and direct religious and missionary exhibits during the Exposition.

4. A *Commission on Relations with Japan*, composed of fifteen of the leading men of the nation, conducted an investigation of the Japanese situation on the Pacific coast by Prof. H. A. Millis, which is now in press. Rev. Sidney L. Gulick of Japan and Rev. Doremus Scudder of Honolulu traveled over a large part of the country, holding interviews and conferences, and making addresses in the interest of international good will. Dr. Gulick made upwards of two hundred addresses. The president of the Council, Prof. Shailer Mathews and Dr. Gulick went to Japan as ambassadors to convey the good will of the American Churches.

5. The *Commission on Peace and Arbitration* took immediate action on the crisis in the Mexican situation, sent out 50,000 letters to pastors urging observance of Peace Sunday, May 17th, and sent forty-seven delegates to the International Church Peace Congress at Constance, Germany. A letter was conveyed to the President, urging

reconciliation, condemning loans which would help continue the war, and urging upon all the churches, Protestant and Catholic, in the countries at war, all possible reduction of its horrors, recommending the fullest neutrality and an attitude of reconciliation on the part of our people, and requesting the President to appoint Sunday, October 4th, as a day of prayer. A call to prayer went out to the churches of the United States, with printed prayers for the occasion, together with 50,000 letters to the pastors. The Commission co-operated with the various relief agencies in securing contributions. Through its delegates at Constance the Federal Council assisted in the creation of the World Alliance of the Churches for Promoting International Friendship, and co-operated with the Archbishop of Upsala, Sweden, in issuing a call to the churches of the world.

6. The *Commission on the Church and Social Service* prosecuted a continuous campaign to secure One Day in Seven for Industrial Workers, issued reports on industrial situations and published a Year Book of the Church and Social Service.

7. The *Commission on the Church and Country Life* instituted a state-wide survey of the state of Ohio, with headquarters at Columbus.

8. The *Commission on State and Local Federations* cultivated the formation of federations in cities and towns, and many new and promising federations were organized during the year.

9. The *Commission on Christian Education* prepared a series of Sunday School lessons on International Peace, and instituted a movement for the adjustment of religious education to the public school system.

10. The *Commission on Temperance* secured the appointment of new temperance committees in several denominations, and united them in temperance campaigns.

11. The *Home Missions Council,* which acts for the Federal Council, sent a team of workers of various denominations on a home missions tour of the Far West, and carried on its usual work of adjusting the home missions interests upon a basis of interdenominational comity.

12. At the office in *Washington, D. C.*, a complete Bulletin of Church Statistics was issued, an increase of chaplains in the Navy was secured from twenty-four to fifty-two, this being the first increase for many years, and many matters of general interest to the churches were cared for at the national capitol. The American *Peace Centenary Committee* brought about the celebration of One Hundred Years of Peace, sending out 60,000 letters to the pastors, with literature to assist them in the preparation of sermons.

13. The Administrative Committee had constant correspondence with the churches of the warring *nations of Europe*, is keeping in the closest touch with them, looking towards future opportunity for reconciliation, a delegation being in readiness to go to Europe at the earliest opportunity.

Through the publication department 400,000 volumes and reports were sent out for instruction in the spirit and principles of the federative movement, and altogether over 300,000 letters were sent out, as well as over a million books and pamphlets.

These items are selected to indicate the general nature of the work. In addition to such specific activities as these, the Council is persistently creating that spirit of Christian unity which brings together the thirty denominations for united service, and the General Secretary and his associates have been engaged in constant visits to assemblies and conferences all over the country.

The Treasurer reports that the receipts equaled the expenses and the Council is not in debt.

To comprehend the scope of this movement the Annual Reports for 1914 should be studied, together with a large number of serial publications issued at the National Offices, 105 East 22nd Street, New York.

The Commission on Federation of the Congregational Churches has been in correspondence with the Federal Council, has assisted in raising from the Congregational churches the amount needed from them for the support of the Council during 1914 and desires in this report to

commend the work of the Council to the grateful attention and loyal support of the Congregational Churches in the United States.

Movements Toward Unity

By Rev. William Hayes Ward

The subject of union with other denominations has engaged the interest of the National Council at former sessions, but during the last two years, as during the previous triennium, questions of polity have occupied the attention of the churches and no special effort has been made to resume negotiations for organic union. But meanwhile in other branches of the American Church efforts for union have not been intermitted.

The plan of union with the United Brethren and the Methodist Protestants, halted by the action of the National Council at Cleveland, has given fresh courage to those two denominations to agree upon a plan for their corporate union which has been accepted by the requisite majority of their local conferences, and is almost certain to be consummated at their coming General Conferences. Thus our efforts have borne fruit for others if not for ourselves. At the session of the General Conferences of the United Brethren and the Methodist Protestants in which they shall unite as one body it would be desirable that a committee from this body be present to convey our congratulations.

At an earlier period your committee had negotiations with the Free Baptists with a view to organic union, and a plan was harmoniously agreed upon, but was later defeated by the opposition of a leader in that denomination who feared its effect on the development of Keuka College, their connectional institution in New York. But the spirit of union did not fail with them, as within these last years the union of the Free Baptists with the Northern Baptists has been fully accomplished in New England and New York, and will surely follow in other states. The college spoken of has been put under the joint control of the Baptists, Free Baptists, and Disciples of Christ. Thus,

again, organic union initiated with us, has yet reached other success; and the larger union of the Baptists and the Disciples of Christ is now under discussion.

The subject of organic union between the branches of Methodism is before the General Conferences, and an impetus has been given to it by an appeal for union between the Northern and Southern Methodists by the Hon. Josephus Daniels, Secretary of the Navy, and a member of the Southern Church.

What may be called the beginning of organic union between Protestant churches in the United States appeared in the plan of union between Congregationalists and Presbyterians in the beginning of the last century. But its result was rather division than union, excluding for nearly forty years Congregationalists from the new settlements outside of New England; and its effect appeared a little later in the division between the New School and the Old School Presbyterians. The history of successful organic union began with the union in 1870 of the New School Presbyterian Church with the remnant of the Old School Presbyterian Church left by the Civil War. These two branches united less than ten years after the secession of the Southern Presbyterian Church, the union being based on the standards pure and simple, without definition or explanation. The departure of the more conservative Presbyterians of the South made it easier for the Old School Presbyterians of the North to allow fellowship with their more liberal New School brethren who had so largely come out of Congregationalism. The union has been a happy one, although it involved separation on the part of the New School churches from fellowship with Congregationalists in home and foreign missions.

Since the union of these two great branches Presbyterians have taken the lead in the matter of union. They first organized a federation of denominations holding the Presbyterian system of government, with an able secretary and with the end in view of consolidating the members into a single denomination. The last of these unions was with the Cumberland Presbyterians and commissions are at work for union with other denominations of

the Presbyterian name, and of the German and Dutch Reformed Churches, and also, should that fail, as now seems likely, of union between the two Reformed Churches. Union between the Northern and the Southern Presbyterian Churches separated by the Civil War, often proposed, has been too long delayed. The Southern Church has demanded as the condition of union that the Northern Church should disavow the act of the Old School Presbyterian Church in condemning the secession of the Southern States, on the ground that it was a political deliverance. This the Northern Church declines to do, both because it does not care to do so, and because the action was that of a denomination now absorbed and extinct. Still further, the Southern Church has a suspicion of the doctrinal soundness of the Northern Church and at present there is no likelihood of this union.

The Lutheran Churches, of which there are a dozen separated by language and national origin are not insensible to the spirit of union, and are considering the duty. Their coming together would create one of the very largest of American denominations.

Organic union is a world movement. We do not need to dwell on the union almost achieved between denominations so far apart in polity as the Methodists, Presbyterians and Congregationalists of Canada, who are setting the example to all of us. The union of two branches of Presbyterians into the United Free Presbyterian Church of Scotland has had such a happy result that earnest and hopeful efforts are making to form a union with the established church of Scotland.

But it is in the mission fields that union is making most rapid progress. Churches created out of heathenism cannot understand why these sectarian lines should be maintained. In Japan all branches of Methodism are united as one, and equally the six denominations of Presbyterianism. Indeed in China as well as in Korea, India, Mexico, and Brazil, all Presbyterian and Reformed Churches work as one body in the organization of national churches. It has come to be the rule that kindred denominations working in any country must unite their churches

into one national body. Even those of different polities are sinking their differences and coming together as in South India, where Congregational and Presbyterian and Dutch Reformed bodies united in 1908, and so happy has been the result that last year the Marathi Mission of the American Board proposed to the neighboring Presbyterian mission a similar union of their churches in Western India. These are examples of the strength of the movement the world over. As Secretary Arthur J. Brown of the Presbyterian Board of Foreign Missions says:

"A directory of the present and prospective unions, with the barest accompanying outline of explanatory facts, would fill many pages, and it would require additions before it could be printed, so rapidly are new unions being formed."

Surely the existence at present of over a hundred larger and smaller denominations is not creditable to American Protestantism. This gives sting to every criticism by the Roman Catholic Church. Men in the business world and the political world where the spirit of unity is so widely expressed and exemplified feel that it is not to the honor of our Christianity that old barriers, political, doctrinal and governmental should separate denominations that have almost forgotten the differences that originated them, and should maintain the old suspicion and remain divided, antagonistic and competing with one another. Surely it is time for Congregationalists to take up again the attempt to do our part in reducing the divisions of Protestant Christendom. To do this requires that there be found not merely those who believe in union, but those who will find the time and energy to do the large work required. It will cost thought and labor, and some expense for travel and conferences with other denominations. It seems to your committee that this should be an especial and leading part of the service required of the Secretary of the National Council, giving his aid and counsel to this committee as to other committees of the National Council. Nor is the field closed against us. We have never looked abroad without meeting sympathy and a readiness to consider any proposition we might make. There are denomina-

tions with a polity not adverse to ours ready to raise the question with us, union with which would be to the common advantage of all. Surely to lag while others are pressing forward would be a failure in duty as well as in strength.

Relations with the Protestant Episcopal Church

By Rev. Newman Smyth

Your Committee has been charged by previous National Councils with two distinct but closely related functions: first, to receive any overtures from the Protestant Episcopal Church; second, to represent the Congregationalists in the preparation for the proposed World Conference. In both these relations we have to report important steps already taken, and hopeful endeavors for the coming season.

First — The Preparation for the World Conference

The war has postponed the immediate convening of the World Conference, but it renders all the more imperative its call for a general assembly of representatives of the Churches from all lands as soon as possible after the war shall end. Christianity itself can never fail, but organized Christianity is now confronted by the challenge of a world at arms. In this tragic crisis shall it prove equal to the world's need of its Christ?

Although at the present time delegations from Great Britain and European countries cannot be brought together in one place, it is possible for a preliminary conference of representatives of the Churches of North America to be held; a call has been issued for such a preparatory Conference to meet in January next. Our Churches must come together at home for the sake of world-wide Christianity. At this preliminary conference we may well take counsel together concerning the relations of our several communions to the whole Church of God throughout the world; and, in that supreme relation of each Church to the whole, our relations as particular Churches to one another. The purpose and idea of the proposed World

Conference is nothing less than the completion of each Church in the comprehension of all in *the whole Church* — which is His body, the fulness of Him that filleth all in all.

In May, 1913, the Commission of the Protestant Episcopal Church on the World Conference on Christian Faith and Order, and the Advisory Committee representing other Churches, appointed a Deputation of non-Episcopal ministers to visit the Communions, other than the Anglican, of England, Ireland and Scotland, in the interest of the conference. The Deputation, as appointed, consisted of the Rev. Newman Smyth, D.D., of the Congregational Church, Bishop J. W. Hamilton, LL.D., of the Methodist Episcopal Church, the Rev. J. H. Jowett, D.D., and the Rev. W. H. Roberts, D.D., of the Presbyterian Church in the U. S. A., and the Rev. Peter Ainslee, D.D., of the Disciples of Christ. Bishop Hamilton and Dr. Jowett were unable to go.

Dr. Smyth, Dr. Roberts and Dr. Ainslee reached London on January 7, 1914. Upon their arrival in London a notable reception and dinner was given them by the Free Church Council, some hundred representatives and leaders of the Free Church being present to welcome the delegates.

The leading religious and secular papers of London recognized the importance of their mission and gave much space to it. Their first meeting for conference was held in the Whitefield Tabernacle with members of the Swanwick Free Church Fellowship, an organization of about 300 young ministers of the non-Anglican Churches who have bound themselves together prayerfully "in the light of all new knowledge and scientific method to re-examine and, if need be, re-express for our own time the fundamental affirmations of the faith," desiring "to cultivate a new spiritual fellowship and communion with all branches of the Christian Church."

Conferences were held in rapid succession with the official representatives of the Presbyterian Church of England, of the Primitive Methodists, of the Congregational Union of England and Wales, with the Committee on Unity of the Anglican Fellowship, with the officers

of the Church of Scotland, the United Free Church of Scotland, the Presbyterian Church of Ireland, the Congregational Church in Scotland, the Christian Unity Association of Scotland, the Welsh Calvinistic Methodists, the Baptist Union of Great Britain and Ireland, the Wesleyans, the United Methodists, the Association for the Promotion of the Unity of Christendom, the Friends, the Moravians, the Disciples of Christ, the Archbishops' Committee of the Church of England, and the Churchmen's Union.

In all, they met thirty-one groups in conference and accepted twenty invitations of a social character for further conference with representative men. In all instances their message was received with much interest and earnest approval; from all the conferences they had the definite promise of recommending to the various annual meetings appointment of commissions to co-operate in arranging for and conducting the World Conference. Not only did they thus advance the project of that Conference, but these conferences were the means of bringing the Christians of England, Scotland and Ireland into closer relation and sympathy, and thus perhaps to hasten the healings of division there.

As a result of this visitation the non-Anglican Churches of Great Britain have generally appointed Commissions to co-operate in the plan of the World Conference, and they also made arrangements to meet and confer together whenever desirable.

After having made the round of the non-Anglican Churches the delegation met by invitation the Commission of the Church of England which had been appointed by the Archbishops. We were able to assure them of the deep and earnest desire, which had found expression in all our conferences with the Nonconformists, that beneath all their political and ecclesiastical differences a larger and happier Christian fellowship might be realized between them and the Church of England. In response we were gratified by the expression of a desire on the part of the Archibishops' Committee to avail themselves of our good offices to put them in communication with any whom in

our visitation we had found ready to enter into conference with them. Consequently some informal preparatory conferences have been held between them and leading representatives of other communions. Thus in a seemingly very natural providence of God one chief object of our mission came about, and the end is not yet. The war for the present hour has absorbed other interests, and interrupted this movement abroad which had thus been begun. It has prevented the visit to all the Church bodies of continental Europe of a deputation appointed for that purpose by the Episcopal Commission; they will go forth as soon as conditions permit.

Second — The Lenox Conference

There has been presented to the Committee a request for conference concerning certain proposals for co-operation in work and service by a Congregational and an Episcopal clergyman in Lenox, Mass. It is typical of conditions which in many other localities are waiting for solution. It forces directly upon us the open shame and sin of the continuance of the inherited schism between the Episcopal and the non-Episcopal clergy and churches. A concrete case, such as this, has the advantage of taking out of the abstract and presenting for definite and practical determination the far-reaching questions involved in it. It seemed also to the Committee that a thorough consideration of it in all its bearings by a small conference, in an irenical spirit, might give promise of some happier adjustment of our existing differences. Until these unhappy divisions shall be confessed and healed the American Churches cannot confront the world in the full power of the love of God. On account therefore of the possible value of this concrete case in the preparation of the matters of faith and order which are to be laid before the World Conference, as well as for its immediate importance in defining our Congregational relations with the Episcopal Church, the Committee requested that such a conference be held, and we received from the official representatives of the Episcopal Church an appreciative and cordial re-

sponse. We submit the following correspondence in explanation of the proposals presented to us, and the steps which have already been taken for a mutual study of the principles involved and their possible reconciliation in some working agreement.

To the Right Rev. Thos. F. Davies, D.D., Bishop of the Diocese of Western Massachusetts, and to the Commission on Church Unity of the National Council of the Congregational Churches of the United States;

We, the undersigned, Rev. Arthur J. Gammack, rector of Trinity Church, and Rev. Leon D. Bliss, pastor of the Congregational Church, Lenox, Mass., conjointly lay before you the following statement and respectfully ask your counsel and advice.

In this town there have existed since the eighteenth century the Congregational Church and the Episcopal Church. Each has an honorable history and each meets a present need.

Between us, the pastors of these Churches, there exists the most cordial friendship. We have deliberately and constantly endeavored to co-operate for the moral and religious welfare of this community. Without disloyalty to our respective theological standards, we fail to find essential differences in our belief and teaching of the Christian faith. We believe that our congregations generally share our feelings, both of cordial good-will and of regret for the obvious waste of means and effort and, more than all else, deplore with us the reproach which falls upon the cause of Jesus Christ through the unhappy divisions of His Church. We believe that they are ready to follow our leadership into closer relations. We believe that the union of all our people for Christian work and worship, if it can be done consistently with the laws of the communions which we represent, would accomplish much more than the sum of their present results. Each of these Churches has undoubtedly a noble service to render but, by working together in all ways possible, each would strengthen and encourage the other and together they could accomplish much that is now impossible. We do

not favor any scheme which would involve the absorption of either congregation by the other. Each church, we believe, should preserve its autonomy and continue to meet its own obligations.

We appeal to you then, authorized as you are to speak with authority, and we earnestly request you to consider whether or not a way may be found whereby we and the Churches under our care, without prejudice or detriment to either, can unite for work and worship in loyalty to the ecclesiastical standards of the communions to which we belong.

The things in which union seems to us desirable are:

1. The merging of the Men's Club of Trinity Church and the Congregational Brotherhood in one organization. The nature of these two bodies seems to involve only the question of expediency.

2. The combining of our Sunday Schools, each school remaining under its own teachers and using its own literature.

3. Bible study classes and mission study classes.

4. A weekly evening service for prayer and fellowship.

5. Combining of our choirs.

6. Union services on special occasions such as Thanksgiving Day, Christmas, during Holy Week, and so forth.

7. Union services throughout the year on Sunday evenings, the ministers preaching alternately, each assisting the other in the services.

8. Union services on Sunday mornings from November 1 to May 1.

During the remainder of the year, on account of larger congregations which neither church could accommodate at one time, each church to hold morning service in its own building. From November to May the services to be conducted alternately as at the evening services, each pastor having one sermon for the day.

This is the program along which, were the initiative left to us, we should work towards such specific and practical realization of unity as the circumstances seem to permit and call for. We lay the matter before you for consideration and decision. We devoutly hope and pray

that no insuperable difficulties may be encountered. If there is not, we believe that such co-operation as we have outlined, would redound to the honor of Christ and the strengthening of His Church both here and elsewhere.

In His name, your servants and brethren,

LEON D. BLISS
A. J. GAMMACK

Lenox, 12 Dec., 1914.

Bishop Davies cordially responded to our expression of our readiness to enter into the desired conference; and after his return from absence abroad, at his invitation Dr. Smyth and Professor Williston Walker met with him at his residence in Springfield on Feb. 25th. After due consideration it seemed to us that some larger consultation was desirable in view of the far-reaching nature of the issues involved. The following correspondence will explain the steps which have been taken by mutual consent to secure studious and thorough consideration of these important questions in further irenical conferences of representatives of both communions.

MY DEAR DR. SMYTH,

The proposition from Lenox is so far reaching in its effect, and involves, in my opinion, such serious conflict with the Canon Law of the Episcopal Church, that any immediate action on it, other than conference and deliberation, seems to me impossible.

If the Commission on Faith and Order of the Episcopal Church would discuss the underlying principles with your Commission on Unity, I should be happy to have it so, and have so written to Dr. Manning.

Believe me, Sir, with regard, sincerely yours,

THOS. F. DAVIES,
Bishop of Western Massachusetts

February 26, 1915.

To the Commission of the General Convention of the Protestant Episcopal Church on the World Conference:

Dear Brethren: — In behalf of the Committee on Unity of the National Council of the Congregational Churches we would submit for your consideration the accompanying papers: — 1. A Letter addressed to the Right Rev. Thos. F. Davies, Bishop of the Diocese of Western Massachusetts, and to the Rev. Dr. Newman Smyth. 2. A Letter from the Right Rev. Bishop Thos. F. Davies, D.D., to Dr. Newman Smyth.

As requested by the two ministers in Lenox, Mass., we held a conference with Bishop Davies at Springfield, Mass., on February 25th. We agreed on our part to the proposal stated in his letter to Dr. Smyth that we shall take up in conference with your Commission the underlying questions involved in the proposals of the Lenox clergymen. We are of the opinion that a concrete case such as this, presents a favorable opportunity for thorough and deliberate consultation with one another concerning the important principles involved. We deem it in order for us to do so, since the resolution of our National Council, by which our Committee was originally appointed, authorized us to consider "any overtures from the Episcopal Church"; and that resolution was referred by your General Convention to the Commission on the World Conference.

We realize that the determination of the questions thus presented, involving as it does a special relationship between the Congregational Church and the Episcopal Church, is distinct from the matter primarily entrusted to the Commission; but at the same time their determination has an important bearing upon the promotion of the World Conference.

We therefore request the Commission to see that these proposals are laid before such Commission or other body of the Episcopal Church as is properly authorized to consider them; it being our earnest desire that so important and significant a matter shall receive on the part of the Commission the sympathetic official consideration which we can assure you it will receive from ours.

As a preliminary basis for such conference and deliberation allow us to present the following observations.

1. The question immediately raised by the Lenox ministers may be distinguished from questions which may follow from it and which may require further deliberation, but which are not directly or necessarily involved in its determination.

2. The primary question directly presented in this case concerns the nature and the extent of the ministerial standing that may be given by the respective Churches and accepted by their ministers in common work and worship.

3. This relates directly to the services of prayer and preaching in the respective Churches.

4. This again is related primarily to the prophetic office, so called, of the Christian ministry, as distinguished from the priestly function as well as the administrative authority of the ministry.

5. The present proposals go further and require more definitive determination than a purely co-operative relation of Churches in and through their joint participation in an external organization, such as is presented by the Federal Council of Churches.

6. To the extent in which this proposed ministerial service within the Church and not merely external to it, is allowed, it would require such validation as this; viz., with due regard to the scruples of both, the participation, so far as defined, of the Congregational minister in the service of the Episcopal Church should be made regular, as exercised with due ecclesiastical sanction; and likewise the participation of the Episcopal minister should be similarly recognized and validated in the Congregational Church; and furthermore this should be effected on the basis of some agreement acceptable and honorable to both.

7. Should such common practice of Christianity to this extent be brought about, it would not of itself determine, but it would leave open other outstanding problems, such as the sacramental functions of the Christian ministry, or the distinctive relations and offices of the clergymen, each in his own ecclesiastical body.

8. Neither would it involve any change in the Ordinal of the Episcopal Church, or in the usual procedure of the Congregational Churches, for the education and the induction of ministers into their several charges. Whatever additional legislation or changes it might require in the canons of the Episcopal Church, or corresponding authorization in the usages of the Congregational Churches, would remain to be determined by each in an orderly manner.

If there should thus be gained through conference an acceptable agreement concerning the questions thus immediately presented in the Lenox proposals, it would undoubtedly be a first step toward the unity which now on all sides is desired; and it might prove a good foundation for further irenic and mutually beneficial reconsideration of the further differences now existing between us.

For the sake of the coming of Christianity throughout the world in these latter days, we seek for such conference in the prayer and hope that thereby we may be better enabled to conserve all the spiritual values, as well as the manifold powers of service, which should be comprehended in the catholicity of the Church of God.

Signed by

NEWMAN SMYTH
WILLISTON WALKER
RAYMOND CALKINS

It seemed advisable to the Episcopal Commission on the World Conference, as well as to us, that this concrete case, which is typical of many others, should be referred for special consideration to their standing Commission on Christian Unity. We have received in response the following very acceptable letter from the Rt. Rev. Ethelbert Talbot, D.D., Bishop of the Diocese of Bethlehem, Penn.

BISHOP'S HOUSE, SOUTH BETHLEHEM, PA.
July 10, 1915.

MY DEAR DR. SMYTH: — As you know, the Commission on World Conference recently referred to the Episcopal Commission on Christian Unity the Lenox Proposals submitted by you and Dr. Walker. On behalf of the last named Commission I beg leave to acknowledge that this

most interesting and important matter is now officially before us and will receive our careful consideration as soon as it proves feasible to convene the Commission. In the meantime a member of the Commission is at my request preparing the matter for our study by stating the canonical and other questions to which the proposals give rise, in order that they may be intelligently and sympathetically considered. I am hopeful that the presentation in such excellent spirit of a concrete case of co-operation may help us to avoid some of the dangers and difficulties which attend the discussion of purely abstract unity propositions.

Faithfully yours,

ETHELBERT TALBOT
Chairman, Commission on Christian Unity

It is our purpose to enter into these conferences during the coming season. We deem it desirable that the results of our consultations shall be ready for publication before the meeting next year of the General Convention of the Episcopal Church, and for us to report subsequently to our next National Council two years from now. While these matters are pending the Committee ask for the continued confidence and patient support of their Congregational brethren in the ministry and throughout our churches. We feel well assured that any discussion which may be occasioned by the present publication of these Lenox proposals, will prove helpful to the Committee in charge of these negotiations, as it is now the universally expressed desire on all sides to conduct such discussion in the spirit of conference in hope of the future, and no more in the spirit of controversy in recollection of causes of strife which are passing away.

The impossibility of a meeting of the entire Committee prior to the meeting of this Council, prevents us from presenting in this report any resolutions for the consideration of the Council, which possibly at a later hour the Committee may deem it desirable to offer for your consideration.

The Congregational Churches of this country throughout their history have ever held their passion for liberty in the

larger love of communion with the whole Church of God throughout the world. Now all the sacrifices and devotion of their past call upon them to do all that in them lies to bring in the new era of international Christianity. In loyalty to the best spirit of our history as Congregationalists we would gladly follow where others may lead, and humbly lead where others may follow, in the achievement of this greater work of faith which we have Christ's promise shall be done, and which the wars and woes of the nations require his disciples now to do in His name.

REPORT OF THE COMMISSION ON PUBLIC WORSHIP

The National Council in Kansas City in 1913 appointed the Committee on the Order of Worship to continue the work of the previous committees, with authority to print the collated result, if thought expedient, for the assistance of such pastors and churches as might wish to use it.

The Committee has not been able to carry out this plan in full. It has waited for some expression from our ministers and people as to the value and helpfulness of the suggested forms previously presented. A few have written in cordial appreciation of them. Some pastors have availed themselves of certain orders of service for special occasions. Others have studied them with interest, and have been stimulated and assisted by them in preparing their own forms.

While there is no disposition in our churches to relinquish the freedom of worship which they so highly prize, there is an increasing desire in many of them to modify the old forms to such an extent as to relieve the services of barrenness and dullness. They seek to secure, without loss of simplicity, such exercises as will enlist the whole congregation in the act of worship. Without binding themselves in liturgical fetters which are compulsory, they wish to exercise their freedom to use any material from the garnered treasure of the church universal which may have proved itself useful, because of its beauty, fitness and spiritual effectiveness. The felicitous phrases of the prayers of the ages, the expressions of devout aspiration from the earnest hearts of the saints of the past, made familiar by the usage of multitudes of worshipping congregations for decades and centuries, are not inappropriate in our Congregational services of worship. They belong to no one time, but to all time; to no one denomination, but to the whole world-wide body of Christian

disciples. Many of our pastors like to use them. Many of our churches find their services enriched and dignified by them. We hope that the orders of worship presented by this Committee and previous Committees may be of service to pastors and people by bringing within their reach in convenient form some of this treasure of the past.

To complete the orders of service for various occasions your Committee has deemed it wise to add to the forms already presented to the Council, and approved by it, three others for special occasions. They therefore propose the following additional forms, which they hope may be found useful:

An Order for a Children's Day Service.

An Order for a Missionary Service.

An Order for the Funeral Service.

While presenting these additional services for the approval of the Council, the Committee desires to add a few suggestions as to the character and conduct of worship.

First, it should be sincere. It should be the genuine expression of the real feeling of the heart. "God is a spirit; and they that worship him must worship in spirit and in truth." Lip-service is a travesty, unless it be the outpouring of heartfelt longing and earnest purpose. Mere formality in worship is a pretence and a sham. The repetition of pious phrases is futile, unless we pour into them the ardent feeling of our own souls which they voice. Pastor and people need to be constantly on their guard against the peril of insincerity in worship. They must attune their souls to God, and lift up their hearts as well as their voices when they greet him in his holy temple.

Second, it should be spontaneous. It should be the outpouring of our immediate feeling in prayer and praise. It should be the glowing sacrifice of the present hour laid on the altar of devotion. We should pray because under the stress of the soul's passionate desire for the grace and help of God, we cannot help praying. We should praise, because catching some glimpse of his glory, our hearts spontaneously offer him our homage. What we think and feel in the present hour must give impulse to our worship in the sanctuary. It must not be yesterday's devotions warmed over; it must

be to-day's deep sense of need, of trust, of joy in the redemptive grace of God. Both pastor and people must be free to voice this spontaneous worship in their own words. But if other forms of prayer, first used by those who had a genius for expression, truly interpret the present feeling of these worshipers they are free to use them. We use without question the hymns of the ages in our praise; why may we not use the prayers of the ages to voice our penitence and petition if only they truly express the present longing of our souls?

Third, it should be interesting. It is a common fallacy that people ought to go to church and try to enjoy the services, no matter how dull and dreary they are. Ministers sometimes think they must be interesting when they get to the sermon, while the rest of the service is allowed to be rambling, desultory and tedious. Every minute of the service of worship ought to be alive with interest. It should be made so attractive and enjoyable that tired men and women will eagerly go to it as to a refreshing feast. They ought not to be compelled to go under the scourge of a sense of duty to sit through a dry routine of observances which kindle no delight. If as much time and effort were spent upon this part of the service as upon the sermon, it would transform the hour of worship in many a church, and make attendance a joy.

The order, fitness, and proper proportion of each part of the service should be carefully considered. One event should lead up to another in logical order, till after we have saluted the King and craved his blessing, the climax is reached as his message is delivered to us by the preacher. The offering of praise, the Scripture lesson, the prayers of the people, the worship of God by the offerings of the people, and the message of the minister are each of peculiar importance and deserve careful study. Each of these features may contribute great interest and inspiration to the service if properly exercised.

In the offering of praise the aim should be to give expression to the worship of the entire congregation. All the people should participate in it to the utmost possible extent. "Let everything that hath breath praise the Lord." In

many of our English churches the whole congregation joins in singing the anthems and chants as well as the hymns. Anthem books are in every pew. There are ministers in this country who have trained their congregations to chant very effectively and enjoyable the "Te Deum," the "Venite," and the other great humns of the early church. It can be done without difficulty if people are willing to take pains enough. If this is too much to expect of all our churches, every congregation can unite all voices in the hymns and such simple chants which may be easily learned. But if this is to be continuously interesting, the hymns should be the very best, and the tunes sung should be melodious, spirited and of the finest musical excellence. The timidity of some pastors, who distrust the musical capabilities of their people is unfortunate, for too often it has left the congregation to drone wearily through a few old hymns and tunes worn threadbare by too constant repetition, instead of courageously and persistently training the people to a knowledge and use of the splendid new material available, to be sung in alternation with the old. Experience shows that there is nothing in our modern hymnals which may not be learned and loved by whole congregations under competent leadership.

The most effective leadership for such congregational praise is undoubtedly a strong chorus choir, with a center of well trained singers. Our larger churches are recognizing this and providing for it. Broadway Tabernacle, New York, has a choir of twenty-five; Central, Brooklyn, one of sixty; the two churches in Oberlin have great chorus choirs, giving to the service of song extraordinary interest; New First Church, Chicago, has several chorus choirs, which it uses singly or combined, with fine effect; First Church, Madison, Wis., has an adult choir of one hundred, and plans for a Young People's choir of a hundred, and a children's chorus besides, with a musical director in charge of all. Not all churches can command the talent for such work; but in every community good voices can be found among adults, young people and children, with some person of special musical skill who can organize, drill and lead them. Such persons should be asked to dedicate their gifts to the service of the church.

Some musical selections may be rendered by the choir alone, but these should be under the direction of the pastor in consultation with his musical director. He will determine the amount of time to be given to this part of the service, and will see that nothing inappropriate is sung. The aim should be, not to exhibit the musical proficiency of the singers, but to stir the religious emotions and awaken a spirit of devotion.

Very careful attention should be given, also to the reading of the Scripture. It is surprising that when we praise the Bible as the greatest of all literature and the most sacred of books, the public reading from its pages should in many cases be selected in such haphazard fashion and rendered so carelessly. It should be made one of the most effective features of the service. Its great lessons of life are conveyed in parable and poetry, in didactic teaching of truth and stories of dramatic power. If a pastor would plan a course of Scripture readings for a year, and study each lesson so as to read it most effectively he would find a new interest awakening in his people.

The service of public prayer is also of very great importance. The Pastoral prayer is sometimes slightingly referred to as "the long prayer," and too often deserves the implied criticism. It is at this point that the attention and interest of the congregation is most apt to sink, and the exercise becomes something to be endured rather than enjoyed. Prayers should be planned as carefully as the sermon. They should not undertake to cover all possible topics. It is not necessary to give information to an omniscient God about matters he thoroughly understands. Prayers should be simple, devout, and felicitously expressed, with no attempt at eloquence; and they should be kept strictly within certain time limits. The pastor should strive so to lead his people in their approach to the throne of grace that they will feel themselves in real communion with the Heavenly Father, in full confidence that he desires to bless them far beyond their hopes. When they confess their sins, they may have the glad assurance that he fully forgives them if as loyal disciples of Christ they are trying to walk in the paths of righteousness. When they offer their petitions, they may be sure that God

will answer them in loving wisdom and that they will receive their heart's desire if their wills are one with his. Such leadership in this devotional service calls for careful preparation, and it will be of great assistance to pastors to have their minds steeped in the devotional passages of Scripture, and in the uplifting and inspiring words of saintly men of the Christian centuries.

The offertory should be treated as part of the worship of God, and not merely as "the collection." When prefaced with suitable words of Scripture or a prayer, and received by the minister with a brief prayer of thanksgiving and consecration it may be an aid to devotion. If a musical selection is rendered in connection with it, the anthem or solo should be in complete harmony with the rest of the service, inspiring a feeling of worship rather than of mere admiration.

These services of worship together with the message of the minister in the sermon should be so timed as to keep the entire service well within definite limits. The strain of modern life leaves many people too worn and nervous for a prolonged session in church or elsewhere. They should go away without fatigue that they may return with delightful anticipation. Except in very unusual circumstances the morning service should not exceed an hour and a half in length, and often an hour and a quarter is quite sufficient. The evening or vesper service may well be kept within an hour. If ministers would for a few Sundays test the time taken for each part of the service, they might easily fix a schedule for themselves which if followed would add greatly to the interest of the hour of worship. The following time-schedule would keep the entire service within an hour and a quarter: Processional or opening hymn, four minutes; Call to worship and invocation, three minutes; Hymn (or "Venite," or "Magnificat," etc.), four minutes; Responsive Reading, four minutes; Anthem, five minutes; Scripture Lesson, five minutes; Response, two minutes; Pastoral Prayer, seven minutes; Offertory, four minutes; Hymn, three minutes; Sermon, thirty minutes; Hymn, three minutes; Closing Prayer and Benediction, one minute. While the transition from one part to another might prolong the service somewhat, and while on occasion the leader of worship might

slightly overrun the time assigned for a particular exercise, yet a serious effort to follow some such plan would doubtless help to keep the entire service well within an hour and a half.

If the worship in the sanctuary be thus sincere, spontaneous and interesting, and if pastor and people conspire to make it genuine, the utterance of their present feeling, so expressed and kept within limits that all can enjoy it without weariness, we may hope for a great increase of spiritual power in our churches. This is what we desire above all else; the machinery is of little worth unless there is a "spirit in the wheels," manifestly working out the divine purpose. The church should be a dynamo; the service of worship should be not only a source of strength and grace to its worshippers, but it should also develop the needed power for the work of the Kingdom.

CHARLES H. RICHARDS
LUCIUS H. THAYER
EDWARD I. BOSWORTH
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WALDO S. PRATT
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AN ORDER FOR A CHILDREN'S DAY SERVICE

ORGAN PRELUDE.

¶ *At the appointed hour the children and older people of the Sunday School and congregation, with the pastor and superintendent, having gathered in another room, may march into the house of worship, singing the*

PROCESSIONAL HYMN.

¶ *One of the following may be used, if desired:*

"Onward, Christian Soldiers."
"O Saviour, Precious Saviour."
"Brightly gleams our banner."
"Forward be our watchword."
"Crown Him with many crowns."
"When morning gilds the skies."

¶ *Then may the minister give*

THE CALL TO WORSHIP.

I was glad when they said unto me, Let us go into the house of the Lord. One thing have I desired of the Lord; that will I seek after; That I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple.

O come, let us worship and bow down: let us kneel before the Lord our maker. For He is our God; and we are the people of his pasture and the sheep of his hand.

¶ *Then may the minister lead the people in*

THE INVOCATION.

Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid; cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit; that we may perfectly love Thee, and worthily magnify Thy Holy Name, through Jesus Christ our Lord. *Amen.*

All Uniting.

Our Father, who art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation; but deliver us from evil. For thine is the kingdom, and the power, and the glory, forever. *Amen.*

HYMN.

¶ *One of the following may be used if desired:*

"When his salvation bringing."
"Hosanna we sing, like the children dear."
"Rejoice, ye pure in heart."
"O Jesus, I have promised."

RESPONSIVE READING.

And he took a little child, and set him in the midst of them; and taking him in his arms, he said unto them,

Whosoever shall receive one of such little children in my name, receiveth me: and whosoever receiveth me, receiveth not me, but him that sent me.

In that hour came the disciples unto Jesus, saying

Who then is greatest in the Kingdom of heaven?

And he called to him a little child, and set him in the midst of them, and said,

Verily I say unto you, except ye turn, and become as little children, ye shall in no wise enter into the Kingdom of heaven.

And they brought young children to him, that he should touch them:

And his disciples rebuked those that brought them.

But when Jesus saw it, he was much displeased, and said unto them,

Suffer the little children to come unto Me, and forbid them not: for of such is the Kingdom of Heaven.

Verily I say unto you, whosoever shall not receive the Kingdom of God as a little child, he shall not enter therein.

And he took them up in his arms, put his hands upon them and blessed them.

CONSECRATION OF CHILDREN IN BAPTISM.

PRAYER.

HYMN.

¶ *One of the following may be used if desired:*

"I think when I read that sweet story of old."
"By cool Siloam's shady rill."
"There's a Friend for little children."

PRESENTATION OF BIBLES TO CHILDREN OF THE CHURCH

A SONG.

¶ *By the Primary Department or a Children's Chorus.*

RECITATIONS AND EXERCISES.

¶ *By members of the Sunday School.*

OFFERTORY.

¶ *For Sunday School Extension and Missionary work.*

HYMN.

¶ *One of the following may be used if desired:*

"My God, I thank thee, who hast made."
"For the beauty of the earth."
"Take my life and let it be."
"The spacious firmament on high."
"Summer Suns are glowing."

ADDRESS BY THE PASTOR.

¶ *This may be given by an invited speaker if desired.*

HYMN.

¶ *One of the following may be used if desired:*

"God of our Fathers, whose almighty hand."
"The Son of God goes forth to war."
"Saviour, again to thy dear name we raise."
"Faith of our Fathers, living yet."

PRAYER.

¶ *The minister may use his own form of words, or, if he prefers, he may use the following:*

Almighty God, our heavenly Father, who hast shown us in Jesus Christ the wonders of thy love to us, help us to live as thy faithful and loyal children. Kindle in our hearts a deep desire to know thy will, and to do it. Bless these children gathered in thy house to worship Thee, and may they learn here the lessons of the eternal life. Give to us all the childlike spirit, and bring us all at last into the glory of the eternal home, through Jesus Christ our Lord. *Amen.*

BENEDICTION.

Now unto Him that is able to keep you from falling, and to present you faultless before the presence of his glory, with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. *Amen.*

ORGAN POSTLUDE.

AN ORDER FOR A MISSIONARY SERVICE

ORGAN PRELUDE.

OPENING HYMN.

¶ *This may be a Processional, if desired. One of the following hymns may be used:*

"Lift up your heads, rejoice."
"Joy to the world, the Lord is come."
"Rejoice, rejoice, believers."
"Father, let Thy Kingdom come."
"From the Eastern Mountains."

INVOCATION.

¶ *The minister or leader may use his own words, or, if he prefers, he may use the following:*

Father in heaven, who dost love all thy children everywhere, and didst send thy Son to seek and to save the lost, fill us with Thine own deep desire for the salvation of all men. As the Master sent forth his disciples to tell the story of redeeming love to all the nations, so may we feel that we should send the message of the gospel to all on earth. Bless us as we consider today the work of thy Kingdom, and fill us with joy by the promise of its final victory everywhere; through Jesus Christ our Lord. *Amen.*

All Uniting.

Our Father, who art in heaven. Hallowed by thy name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our debts as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For thine is the Kingdom, and the power, and the glory forever. *Amen.*

HYMN.

¶ *One of the following may be used if desired:*

"Go labor on; spend and be spent."
"He that goeth forth with weeping."
"Who is on the Lord's side."
"Lord, what offering shall we bring."

RESPONSIVE READING.

And Jesus came and spake unto them, saying,
All power is given unto me in heaven and in earth.
Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you:
And, lo, I am with you alway, even unto the end of the world. (Matt. XXVIII: 18–20.)
And being assembled together with them, he commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me.

For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

Ye shall receive power after that the Holy Ghost is come upon you:

And ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. (Acts 1: 4, 5, 8.)

Or this:

Give the king thy judgments, O God, and thy righteousness unto the king's son.

He shall judge thy people with righteousness, and thy poor with judgment.

The mountains shall bring peace to the people;

And the little hills, by righteousness.

He shall judge the poor of the people;

He shall save the children of the needy, and shall break in pieces the oppressor.

They shall fear thee as long as the sun and moon endure, throughout all generations.

He shall come down as rain upon the mown grass: as showers that water the earth.

In his days shall the righteous flourish;

And abundance of peace so long as the moon endureth.

He shall have dominion also from sea to sea,

And from the river unto the ends of the earth.

They that dwell in the wilderness shall bow before him:

And his enemies shall lick the dust.

The kings of Tarshish and of the isles shall bring presents:

The kings of Sheba and Seba shall offer gifts.

Yea, all kings shall fall down before him:

All nations shall serve him.

For he shall deliver the needy when he crieth;

The poor, also, and him that hath no helper.

He shall spare the poor and needy, and shall save the souls of the needy.

He shall redeem their soul from deceit and violence; and precious shall their blood be in his sight.

And he shall live, and to him shall be given of the gold of Sheba:

Prayer also shall be made for him continually; and daily shall he be praised.

There shall be an handful of corn in the earth upon the top of the mountains;

The fruit thereof shall shake like Lebanon;

And they of the city shall flourish like grass of the earth.

His name shall endure forever;

His name shall be continued as long as the sun.

And men shall be blessed in him;

All nations shall call him blessed.

Blessed be the Lord God, the God of Israel, who only doeth wondrous things.

And blessed be his glorious name forever:
And let the whole earth be filled with his glory. *Amen and Amen.*
(Psalm LXXII.)

GLORIA PATRI.

Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end. *Amen.*

PRAYER.

¶ *The minister or leader may use his own form of words, or, if he wishes, may use the following:*

Almighty and Most Merciful God, in whose hands are all the ends of the earth, send forth thy light and thy truth into all the world. Win back thine own by the gracious power of thy Spirit working through the heralds of the Cross who carry the good news of Christ and his redemption. Protect the messengers of grace amid the dangers and difficulties that may confront them. Give them strength and skill and courage in their work. Bless those who work in mission fields in this our own country, that the power of the gospel may make this a Christian nation. Crown their labors with abundant success. Speed Thou the time when the earth shall be filled with the knowledge of God as the waters cover the sea, when Jesus shall rule in every heart and home, and when in the world-wide triumph of his redeeming grace the Kingdom of heaven shall have fully come on earth: through Jesus Christ our Lord. *Amen.*

HYMN.

¶ *One of the following may be used:*

"Fling out the banner, let it float."
"Ye Christian heralds, go proclaim."
"Hark! the voice of Jesus calling."
"God's trumpet wakes the slumbering world."
"Thy Kingdom come; on bended knee."

ADDRESS OR EXERCISE.

¶ *The address may be by the pastor; or addresses may be made by returned missionaries, or by representatives of home or foreign missionary societies; or by those who have made a special study of some phase of missionary work; or the exercise may be "A Tour Around the World," illustrated with stereopticon views (the slides for which are furnished by home or foreign missionary societies); or it may be a dialogue or other exercise, vividly setting forth the progress of the Kingdom of Christ.*

HYMN.

¶ *One of the following may be used:*

"O Zion, haste, thy mission high fulfilling."
"O brothers, lift your voices."
"Jesus shall reign where'er the sun."
"Hail to the brightness of Zion's glad morning."
"Hark! the song of jubilee."

PRAYER and

BENEDICTION.

ORGAN POSTLUDE.

A SERVICE FOR THE BURIAL OF THE DEAD

¶ *When the service is held in the house or in the church, the minister may use one or more of these opening sentences:*

I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. (John XI: 25, 26.)

I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth. (Job XIX: 25.)

We brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away; blessed be the name of the Lord. (1 Tim. VI: 7. Job I: 21.)

¶ *Then let the minister lead the people in a*

PRAYER OF INVOCATION.

¶ *Using his own words, or, if he so desires, one of the following, closing with the Lord's Prayer:*

Almighty God, who art our refuge and strength, a very present help in time of trouble, grant us Thy light to shine through the shadows of this hour. Comfort the hearts that are heavy with sorrow, and have compassion upon our weakness. Give us the vision of the eternal realities, and solace us with the hope of larger life beyond; through Jesus Christ our Lord. *Amen.*

Or this:

Eternal and most merciful Father, who through Thy Son, Jesus Christ, hast brought life and immortality to light, turn our sorrow into joy with the glad assurance of the life eternal. Be Thou the stay of those in trial, the strength of the fainting heart, and the light of the darkened home. Grant us Thy peace, through Jesus Christ, our Lord. *Amen.*

Or this:

Most Holy and Most Merciful God, we give thanks unto Thee for Thine unnumbered mercies. Help us to realize that we are the children of eternal love, and that always underneath us are the everlasting arms. We bless thee for all the holy memories of the past, and all the sacred hopes of the future. We thank thee for the ties that bind us to the unseen world, and for the dear and holy dead who encompass us like a cloud of witnesses, and make heaven homelike to our hearts. Strengthen and comfort us in this hour, through Jesus Christ our Lord. *Amen.*

¶ *Then let all unite in*

THE LORD'S PRAYER.

Our Father, who art in heaven, hallowed be thy name; thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, forever. *Amen.*

¶ *Then, if desired, an appropriate hymn may be sung.*

¶ *Then may the minister read some of the following passages from the Holy Scriptures:*

WORDS OF COMFORT.

Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all Comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. (2 Cor. I : 3, 4.)

For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are unseen; for the things which are seen are temporal; but the things which are unseen are eternal. (2 Cor. IV: 17, 18.)

For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

Who shall separate us from the love of Christ? Shall tribulation or, distress, or persecution, or famine, or nakedness, or peril, or sword?

Nay, in all these things we are more than conquerors through him that loved us.

For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God in Christ Jesus our Lord. (Rom. VIII : 18, 35–39.)

Let not your heart be troubled (said Jesus): ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so I would have told you: I go to prepare a place for you. And if I go and prepare a place for you, I come again, and will receive you unto myself, that where I am, there ye may be also. (John XIV:1–4.)

I will not leave you comfortless; I will come to you. . . . Let not your heart be troubled, neither let it be afraid. (John XIV:18, 27.)

Now our Lord Jesus Christ himself, and God our Father who loved us and gave us eternal comfort and good hope through grace, comfort your hearts and establish them in every good work and word. (2 Thess. II:16, 17.)

MORTALITY.

Lord, make me to know mine end, and the measure of my days, what it is: that I may know how frail I am.

Behold, thou hast made my days as a handbreadth; and mine age is as nothing before thee: verily every man at his best state is altogether vanity.

Surely every man walketh in a vain show; surely they are disquieted in vain; he heapeth up riches, and knoweth not who shall gather them.

And now, Lord, what wait I for: my hope is in thee.

Hear my prayer, O Lord, and give ear unto my cry; hold not thy peace at my tears; for I am a stranger with thee, and a sojourner, as all my fathers were.

O spare me, that I may recover strength; before I go hence, and be no more. (Psalm XXXIX:4–13.)

Lord, thou hast been our dwelling-place in all generations.

Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.

Thou turnest man to destruction; and sayest, Return, ye children of men.

For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night.

Thou carriest them away as with a flood; they are as a sleep: in the morning they are like grass which groweth up.

In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth.

We spend our years as a tale that is told.

The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away.

So teach us to number our days, that we may apply our hearts unto wisdom.

O satisfy us early with thy mercy; that we may rejoice and be glad all our days.

Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil.

Let thy work appear unto thy servants, and thy glory unto their children.

And let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us: yea, the work of our hands establish thou it. (Psalm XC.)

THE RESURRECTION.

I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others who have no hope. For if we believe that Jesus died and rose again, even so them also who sleep in Jesus will God bring with him. And so shall we be ever with the Lord. (1 Thess. IV : 13, 17.)

For we know that if our earthly house of this tabernacle were dissolved, we have a building not made with hands, eternal in the heavens. (2 Cor. V : 1.)

Now is Christ risen from the dead, and become the first-fruits of them that slept.

For since by man came death, by man also came the resurrection of the dead.

For as in Adam all die, even so in Christ shall all be made alive.

There are celestial bodies, and bodies terrestrial:

But the glory of the celestial is one, and the glory of the terrestrial is another.

There is one glory of the sun, and another glory of the moon, and another glory of the stars;

For one star differeth from another star in glory.

So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption:

It is sown in dishonor; it is raised in glory.

It is sown in weakness; it is raised in power:

It is sown a natural body; it is raised a spiritual body.

There is a natural body, and there is a spiritual body.

And so it is written, The first man Adam was made a living soul, the last Adam was made a quickening spirit.

Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.

As is the earthy, such are they also which are earthy; and as is the heavenly, such are they also that are heavenly.

And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God:

For this corruption must put on incorruption and this mortal must put on immortality.

So when this corruption shall have put on incorruption, and this mortal

shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory!

O death, where is thy sting? O grave, where is thy victory?

The sting of death is sin; and the strength of sin is the law.

But thanks be to God, who giveth us the victory through our Lord Jesus Christ. (I Cor. XV.)

THE LIFE IMMORTAL.

And I saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

And I saw no temple therein; for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honor of the nations into it. And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life.

Here are they who came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

Therefore are they before the throne of God, and serve him night and day:

And he that sitteth on the throne shall dwell among them.

They shall hunger no more, neither thirst any more; neither shall the sun light them, nor any heat.

For the Lamb which is in the midst of the throne shall feed them and shall lead them unto living fountains of waters:

And God shall wipe away all tears from their eyes. (Rev. XXI : 1–4, 22–27; VII : 14–17.)

FOR THE BURIAL OF A CHILD.

And Jesus called a little child unto him and set him in the midst, and said, verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

Whosoever shall humble himself as a little child, the same is greatest in the kingdom of heaven.

And whoso shall receive one such little child in my name receiveth me.

Take heed that ye despise not one of these little ones;
For I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven.

And they brought young children to him, that he should touch them;
And his disciples rebuked those that brought them.
But when Jesus saw it, he was much displeased, and said unto them,
Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of heaven.
Verily I say unto you, whoso shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them. (Matt. XVIII : 2–5, 10; Mark X : 13–16.)

Like as a father pitieth his children, so the Lord pitieth them that fear him.
For he knoweth our frame; he remembereth that we are dust.
As for man, his days are as grass: as a flower of the field, so he flourisheth.
For the wind passeth over it, and it is gone; and the place thereof shall know it no more.
But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children;
To such as keep his covenant, and to those that remember his commandments to do them. (Ps. CIII : 13–18.)

The Lord is my shepherd; I shall not want.
He maketh me to lie down in green pastures:
He leadeth me beside the still waters.
He restoreth my soul; he leadeth me in the paths of righteousness for his name's sake.
Yea, though I walk through the valley of the shadow of death, I will fear no evil:
For thou art with me; thy rod and thy staff they comfort me.
Thou preparest a table before me in the presence of mine enemies:
Thou anointest my head with oil; my cup runneth over.
Surely goodness and mercy shall follow me all the days of my life:
And I will dwell in the house of the Lord forever. (Ps. XXIII.)

¶ *Then shall the minister offer prayer, in his own words, or using, if he prefers, one of the following:*

Most merciful God, Friend of the helpless, strength of the weak, and comforter of those who are in distress, look in gracious love and compassion, we beseech Thee, upon those whose joy is turned into mourning. May they realize that Thou art with them to help them bear the burden of their sorrow. Help them to know that their Heavenly Father is beside them, with tenderhearted sympathy, to comfort them with His presence. Shine through the darkness of grief with the Light of Life. Bring to their minds

those precious memories of days that are past that shall give solace and cheer. May the exceeding great and precious promises of Thy word, not only for the life that now is, but for that which is to come, support and strengthen them. May we all rejoice in Him who has brought life and immortality to light, and who walks with us through the valley of the shadow of death with the glad assurance that he will welcome us into one of the many mansions of our Father's house. So may we find the peace of God that passeth all understanding; through Jesus Christ our Lord. *Amen.*

Or this:

Almighty Father, whose holy purpose is one of Infinite Love, grant us the spirit of patient resignation in all our trials, believing that thou wilt make all things work together for our good if we truly love thee. Be thou our stay in trial; our consolation in distress. Help us to see that death is not the destruction but the expansion of our life; that it opens the way into larger opportunities of service, and higher joys; that it cannot separate us from the love of God, but brings us into the home prepared for us. Strengthen us so to live this earthly life that this world shall be but the vestibule of that higher and more beautiful home where Thy children dwell in everlasting felicity; through Jesus Christ our Lord. *Amen.*

¶ *Then, if desired, an appropriate hymn may be sung.*

¶ *When they are come to the grave, while the body of the dead is made ready to be laid therein, the minister may say,*

Man that is born of woman hath but a short time to live, and is full of misery. He cometh up, and is cut down like a flower, he fleeth as it were a shadow, and never continueth in one stay.

In the midst of life we are in death: of whom may we seek for succour but of Thee, O Lord, who for our sins art justly displeased?

I am the Resurrection and the Life, saith the Lord: He that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me, shall never die.

For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

¶ *Then, when the body has been placed in the grave, the minister shall say,*

Forasmuch as it hath pleased Almighty God to take unto himself the soul of our *brother* departed (or, *sister*, or, *this child*), we therefore commit *his* body to the grave: earth to earth, ashes to ashes, dust to dust; looking for the resurrection of the dead, and the life of the world to come, through our Lord Jesus Christ, wherein they who sleep in the death of the body shall awake in the life of the spirit according to the mighty working whereby God is able to subdue all things to himself.

Or this:

Forasmuch as it has pleased Almighty God to take unto Himself the soul of the departed (or our friend, or this child), we therefore commit his body to the grave, earth to earth, ashes to ashes, dust to dust, in the sure and certain hope that as *he* has borne the image of the earthly, he shall also bear the image of the heavenly.

The dust returns unto the earth as it was; and the spirit has returned unto God who gave it.

None of us liveth to himself, and none dieth to himself. For whether we live, we live unto the Lord; or whether we die, we die unto the Lord; whether we live therefore, or die, we are the Lord's.

¶ *When the body is to be cremated, the words "the elements" may be used instead of "the grave," and "earth to earth" is to be omitted.*

¶ *Then may be said or sung:*

I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the spirit, that they may rest from their labours, and their works do follow them.

¶ *Then the minister shall offer prayer, using his own words, or, if he prefers, one of the following prayers, and shall follow it with the Benediction.*

O merciful God, the Father of our Lord Jesus Christ, who is the Resurrection and the Life, we humbly beseech Thee to raise us from the death of sin unto the life of righteousness; that, when we shall depart this life, we may rest in Him; and that at the Resurrection we may be found acceptable in Thy sight, and receive that blessing which Thy well-beloved Son shall then pronounce to all that love and serve Thee, saying, Come, ye blessed of My Father, receive the kingdom prepared for you from the beginning of the world; grant this, we beseech Thee, O merciful Father, through Jesus Christ, our Mediator and Redeemer. *Amen.*

Or this:

O God, Thou King eternal, immortal, and invisible, the blessed and only Potentate; May we, who cannot see thee with the eye of flesh, behold Thee steadfastly with the eye of faith, that we may not faint under the manifold trials and temptations of this mortal life, but endure as seeing thee who art invisible; and grant that having fulfilled thy will upon earth, we may behold thy face in heaven, and be made partakers of those unspeakable joys which thou hast promised to them who love thy Son Jesus Christ our Lord; for whose sake, we beseech thee to hear us; and unto whom, with thee the Father and the Holy Spirit, we ascribe all glory and praise, for ever and ever. *Amen.*

Or this:

Almighty God, with whom do live the spirits of them that depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity: We give thee hearty thanks that it hath pleased thee to deliver them out of the miseries of this sinful world; beseeching thee, that it may please thee, of thy gracious goodness to hasten thy kingdom; that we, with all those that are departed in the true faith of thy holy Name, may have our perfect consummation and bliss, in thy eternal and everlasting glory; through Jesus Christ Our Lord. *Amen.*

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all. *Amen.*

REPORT OF THE COMMISSION TO PROMOTE THE MORAL AND RELIGIOUS WELFARE OF MEN UNDER THE FLAG

This Commission, appointed by the National Council of 1913, represents a new interest of the Congregational churches on a line of religious work of growing importance to our nation, and, in view of present world conditions, deserving of very vital and prayerful consideration.

These are the facts concerning religious work in our Army and Navy. Your Commission has obtained most of them through the Washington office of the Federal Council of the Churches of Christ which is acting for the churches in this matter in conjunction with the Association for the promotion of the Moral and Religious Welfare of our Soldiers and Sailors, organized since the appointment of your Commission. There are, at present, 150,000 men in the Army and Navy of the United States for whom only such religious privileges are available as the Federal Government provides. A recent letter from a Mississippi "Mother of two who went to the front" says: "I have a son on his second enlistment on the 'Minnesota', which has no chaplain." Her oldest son, who served four years in the Navy, reports that they "do not have service a quarter of the time." She adds: "We are all Baptists, and think our boys in blue, away from home and home influence, ought to have the best our nation affords." We also learn that Army and Navy chaplains have a difficult work to perform under difficult conditions and need the fraternal sympathy, co-operation, and prayers of their Churches. Many of them think that their Churches have little or no interest in them or their work, and feel a sense of isolation that is depressing. Many of the men in the Army and Navy come from good homes, from churches, from circles of good influence, and need to know that in the service of their country, separated from home privileges and bless-

ings, their existence and interests are not forgotten. At the same time, some of our national legislators have opposed increase of chaplains on the ground that soldiers and marines quartered in or near settled places can attend the churches. But in not a few cases the boys in blue are not only not welcomed in the churches but are given to understand that they are not wanted. If this is hard to believe it is nevertheless an indubitable fact.

These are the conditions. Now what has been done up to the present to meet these conditions. The Government of the United States, responding to frequent representations by religious bodies, is gradually enlarging the facilities for religious work in camp, on battleships and at stations. These points are noteworthy:

1. The number of Naval chaplains, which has been shockingly inadequate for half a century, is to be doubled, and from seven to ten acting chaplains, from whom the permanent list will be increased, will be appointed yearly until there are fifty-two chaplains or more in the service. The Navy Department has under consideration a list of new regulations which the Federal Council has recommended, the effect of which, if accepted, will be greatly to increase the facilities of the chaplains for moral and religious work among the sailors and marines. Heretofore the Government has sent the chaplain empty-handed to his duties, providing neither Bibles nor musical instruments, ecclesiastical vestments nor vessels for the communion service. The various Churches have been quite as negligent.

2. The War Department has been moved to do much for the religious necessities of the soldiers. Congress has made an appropriation for recreation tents, moving picture machines, libraries, etc. Secretary Garrison has decided that hereafter there shall be included in the estimates of the War Department items for erection of chapels at all posts where chaplains are stationed until every such post is provided with a chapel; also items for the necessary equipment of such chapels, including organs, and for the care of the recreation tents, motion picture machines, etc.

3. The Association for the Promotion of the Moral and Religious Welfare of our Soldiers and Sailors was organized in Detroit, Michigan, in September, 1914, for the purpose of securing from the Government better equipment and facilities for the work of Army and Navy chaplains, closer and more helpful relations between them and the churches to which they belong, and an active, helpful interest of churches, Sunday schools and young people's societies in the enlisted men in the Army and Navy. The officers of this Association with which all the denominational Commissions ought to work most cordially are as follows:

Chaplain O. J. Nave, *President*
Bishop Samuel Fallows, *First Vice-President*
Hon. Washington Gardner, *Second Vice-President*
Chaplain W. F. Hubbard, *Treasurer*
Rev. Dr. H. K. Carroll, *Secretary*
1114 Woodward Building, Washington, D. C.

4. The Executive Committee of the Federal Council commended the Association to the assistance of the Church and Social Service Commission, and the Commission by its Secretarial Council has authorized Secretary Carroll to conduct the necessary correspondence on behalf of the Commission and to prepare literature and arrange for its distribution through the denominational agencies.

It will thus be seen that the Washington Secretary of the Federal Council, Dr. H. K. Carroll, who is at the same time the Secretary of the Association for the Promotion of the Moral and Religious Welfare of our Soldiers and Sailors is therefore the direct agent of the churches of all denominations in negotiating with the governmental authorities for the appointment of more chaplains and for larger facilities for religious work in the Army and Navy.

On personal consultation with him and by correspondence, your Commission has also obtained from him the following facts under date of June 22, 1915, in answer to inquiries as to the present share of Congregationalists in this good work and how they may increase their representation in the religious service for men under the flag.

1. There are at present twenty-four regular chaplains in the Navy and four, up to date, have been appointed under the new law as acting-chaplains, making twenty-eight. The full number to be appointed under present regulations is about fifty to fifty-two. The Secretary of the Navy hopes to appoint at least seven this year so that when they have served their three years of probation they may be found qualified to be appointed as permanent chaplains. The law limits the number of permanent chaplains that can be appointed in any one year to seven.

2. As to chaplains in the Army, the law authorizes the President to appoint a chaplain for each regiment of cavalry and infantry, one for the corps of engineers, one for each corps of field artillery, and fourteen for the coast artillery corps. There are sixty-five chaplains in the Army at present; of these four are Congregationalists, namely, Rev. Messrs. Axton, Wood, Livingston, Aiken; sixteen are Roman Catholic, thirteen are Protestant Episcopal, six are Methodist Episcopal, nine Presbyterian, six Baptist, including two colored Baptist, three Methodist Episcopal Church, South, two African Methodist Episcopal, two Lutheran, one Dutch Reformed, one Christian and one Unitarian.

3. Of the chaplains in the Navy, one is a Congregationalist, six are Roman Catholic, five are Methodist, six Episcopalian, three Baptist, one Presbyterian, one Universalist, and one belongs to the Disciples of Christ. The Secretary of the Navy has appointed further these acting-chaplains: One Roman Catholic, one Presbyterian, one Baptist, and one belonging to the Disciples of Christ.

4. We have no means of estimating the denominational relationships of the enlisted men in the Army and Navy. There may be information at the Army and Navy Departments upon the matter and we are hoping after a while to get a copy of these lists, if possible. The general testimony is that the quality of enlistments, both in the Army and Navy, has been very greatly improved in recent years and the number of Protestants is much greater in proportion to the number of Catholics than formerly.

5. Chaplains are appointed by the President, with confirmation by the Senate, after candidates have been ex-

amined by committees appointed by the Departments and by Government surgeons. The new method of appointment in the naval service requires men first to be appointed as acting-chaplains and to serve three years and then to come before a committee for examination as to qualifications. Acting-chaplains are appointed by the Secretary of the Navy, after examination by the Government surgeon, upon the basis of such testimonials as may be satisfactory to him, and also after a personal conference with the Secretary and the Federal Council before making a new appointment, the latter secretary taking no responsibility in the matter, but simply assisting the Secretary in getting candidates and in seeing that each candidate has the backing of his own denomination, official if possible.

In view of the foregoing facts and conditions your Commission recommends to the Congregational churches of the United States the following important measures:

1. In conjunction with all the leading denominations, our denomination should maintain a permanent Commission on Army and Navy Chaplains, and should keep in close and sympathetic touch with the present Congregational chaplains in the service. It should also find and recommend candidates for appointment to chaplaincies in the Army and Navy.

2. It will be of great service to the cause if the State Conference or local Association to which a U. S. chaplain belongs will ask for an annual letter from him to be read to the body and authorize a reply to be sent, designed to show its interest in the work of the chaplain and its regard for him personally.

3. It will also be of real service to the cause if the local congregation and Sunday-school write to them and see that they are mentioned in the prayers of the church. The young people's society should also be interested in them. Temptations and demoralizing influences assail them in the peculiar conditions under which they live, and their love for home and church and virtue and temperance ought to be kept alive and nourished.

4. Let the churches recognize and emphasize from

time to time the importance of this work as a career for its earnest young men. Information concerning chaplains in the Army or Navy will be furnished on application to the Secretary, as above mentioned. Good candidates for the chaplaincy service, especially in the Navy, are needed. Write for information as to requirements, method of application, etc., to the Secretary, or to this Commission whose addresses may be had from the Secretary of the National Council at Boston.

This Commission therefore desires to discover among the young Congregational ministers of our land all those to whom this work of Chaplaincy in the Army or Navy would appeal. It will be glad to have the record of their training, qualifications and references, and to forward the same with its endorsement to the appointing powers in Washington. It considers that with the historic record of our Congregational churches for sterling patriotism and thorough Americanism, our ready adaptation to new conditions and emergencies, and above all our cordial cooperation with men of all religions, our largest emphasis being always on our common Christianity rather than denominationalism, we are, as Congregationalists, in a position to serve the nation most wisely and effectively in its larger religious work for the Army and Navy.

Respectfully submitted

Oliver Hückel
John W. Frizzell
Edwin M. Bliss

REPORT OF COMMISSION ON BIBLE CAUSE

THE sum of $3,601,599.77 represents the total cost to the American Bible Society of supplying Scriptures for the fields of the American Board from the time of the first grant in 1822 to the present year. This includes salaries of missionaries of the Board engaged in translation or revision, and the cost of printing, binding and distribution by colporteurs, or, when other denominations use the same Scriptures, the proper proportion of these expenses.

The grant for Bible work in the fields covered by the Missions of the American Board for the year 1914 amounted to $134,278.25. This history of astounding contributions began in 1822 with a grant of $500 for our Ceylon Mission. The next grant was made in 1826. Since then, every year but two the American Bible Society has made grants to the American Board, ranging from $13.66 to $72,635.88, — 482 separate grants totalling, as indicated above, $3,601,599.77.

These figures are taken from an itemized statement prepared for the Council's Commission under the direction of Dr. Henry O. Dwight, the Historian of the American Bible Society.

In ways not so easy to tabulate and appraise but none the less real, our Homeland Societies have been aided by this great helper of the Churches in all their work.

It was in anticipation of the Centennial of the American Bible Society which is to be celebrated next year that the Commission on Bible Cause was created. The Commission has been consulted by the officers of the Society with regard to the Centennial Celebration and with regard to the World's Bible Congress which was held at San Francisco in August.

It is greatly to be desired that the approaching Anniversary should be made the occasion of a renewal of inter-

est in the Bible Society on the part of all our Churches. The Commission is informed that the contributions of Congregational Churches to the Society have been pitifully small during recent years, amounting to only $1,136.53 in 1914, and not having reached the sum of $2,000 in any one year since 1909. These figures do not cover contributions which may have been made to Auxiliary Bible Societies, but they surely indicate a state of affairs which should make a strong appeal to the self-respect and missionary zeal of our Churches.

We therefore recommend that the National Council urge every Congregational Church in the United States to send an offering, however small it may have to be, to the American Bible Society before the Centennial next May, or if that should not be possible, before the close of the Centennial year, — the year 1916.

We also recommend that the National Council request all our ministers to recognize in some worthy way the Centennial of the American Bible Society, — informing their congregations of the Society's great and growing work, of its splendid generosity to our Missions, of its unique place among the agencies which are at work for the building up of the Kingdom of God on the earth, and of its continuing claim upon our liberal support.

Livingston L. Taylor
C. Rexford Raymond
Lewis T. Reed

REPORT OF COMMITTEE ON INTERNATIONAL COUNCIL

The American Section of the Committee appointed at Edinburgh in 1909 to arrange for the next International Congregational Council consisted of the following members: President W. Douglas Mackenzie, D.D., Hartford, Conn.; Colonel C. A. Hopkins, Brookline, Mass.; Rev. S. Parkes Cadman, D.D., Brooklyn, N. Y.; Hon. Thomas C. MacMillan, Chicago Ill.; Rev. Asher Anderson, D.D., ex officio. At Dr. Anderson's request Dr. Herring succeeded him ex officio as a member of the Committee. Feeling that they were too few in number and too scattered to carry out so important a task, the Committee agreed to invite the Executive Committee of the National Council to co-operate with them in arranging for the next International Council. To this the Executive Committee heartily agreed. Rev. Hubert C. Herring was invited to act as Secretary of the Joint Committee.

The following Draft of Proposals for the next meeting of the International Council was drawn up and approved. It has been submitted to the Congregational bodies of other countries and approval either formal or tentative has been signified by the Congregational Unions of England and Wales, Scotland, Canada, South Africa, Australasia and Victoria.

The Plan Proposed

In the ordinary course the next meeting of the International Congregational Council would be held in the United States, and in the year 1918. A forecast of the meetings of the National Council of Congregational Churches in the United States shows that it would be very difficult for the churches of that country to entertain the International Council in any year prior to 1920, which is the Tercentenary of the arrival of the Pilgrims. It is

suggested that the Council should take advantage of that celebration, and that its meetings should be related to those which will be held in celebration of the Tercentenary.

It is suggested that the session of the Council last nine days, the first part being given to historical subjects connected with the earliest settlements and the later developments of life in the New England states, and the place of Congregationalism in the history of this country. This review would occupy say from Wednesday to Sunday. From Monday to Thursday the program might take the ordinary form of a survey of the place of Congregationalism and some of the problems which concern it as a denominational movement and as part of the Church of Christ throughout the world.

It is proposed for the second part of the program that the plan adopted at the World Missionary Conference, Edinburgh, 1910, should be carried out, and that a certain number of "Commissions" should be appointed to consider various large topics very fully and to present printed reports on these several topics for exposition and discussion before the Council. The members of the several Commissions should be carefully selected, so as to be representative alike of the various countries which are represented in the Council, and the various shades of opinion represented in world-wide Congregationalism. Each Commission should have its Chairman and Secretary, and should be responsible for the development of its own methods of investigation, for the preparation of its report, and for presenting the same to the Council. A central Committee should be appointed to stimulate the work of the Commissions and to arrange for the uniform printing of their reports. Perhaps this Committee may find it possible to make suggestions as to the general form which these reports should take, if such a form can be devised.

The evening sessions of the Council would be addressed in a manner calculated to interest the public in the topics covered by the reports.

The following are suggested as subjects which the Commissions would be appointed to investigate and to report upon: —

1. The History of Congregational Polity, with an Estimate of the Meaning and Values of Current Tendencies.

2. The Contribution of Congregationalism to Modern Missions.

3. Congregationalism in its Relation to the Evangelistic Spirit and Evangelistic Methods.

4. The Place of Congregationalism in the Movement toward Co-operative and Organic Relationship between Protestant Churches.

5. The Relation of the Church to Education and Present Day Congregational Obligations in this Field.

6. The peculiar Obligations, Possibilities, and Responsibilities of Congregationalism in Modern Social Development.

7. The Modern Intellectual Readjustment as Affecting Congregationalism and as affected by Congregationalism.

Many difficult questions are certain to arise in the working out of this plan. Hence your Committee would recommend that you empower it to consider the questions involved in the organization of these Commissions and to appoint the American members of said Commissions, if it is found necessary to do so before the next meeting of the National Council. Also it will be necessary that the Council at this meeting authorize and empower the Committee to determine with the other international bodies the exact date of the International Council. The other necessary Committees need not be appointed until the next meeting of the National Council in 1917.

W. Douglas Mackenzie
Charles A. Hopkins
S. Parkes Cadman
Thomas C. MacMillan
Hubert C. Herring

MEMORIALS TO THE NATIONAL COUNCIL OF CONGREGATIONAL CHURCHES FROM THE CONGREGATIONAL CONFERENCE OF ILLINOIS

(*A*)

To the National Council of Congregational Churches to be convened in New Haven, Conn., October, 1915, the State Conference of Illinois sendeth greeting:

FATHERS AND BRETHREN:

The National Council in session in Oberlin in 1871, voted that "all ministers in our denomination ought to be in orderly connection with some ministerial or ecclesiastical organization, which shall be able to certify to their regular standing in the ministry," and urged churches not to employ unsettled ministers without such evidence of their good standing in the ministry.

The National Council in Chicago in 1886 voted "That standing in the Congregational ministry is acquired by the fulfillment of these three conditions, namely: (1) Membership in a Congregational Church; (2) ordination to the Christian ministry; (3) reception as an ordained minister into the followship of the Congregational churches in accordance with the usage of the state or territorial organization of churches in which the applicant may reside; and such standing is to be continued in accordance with these usages, it being understood that a *pro re nata* council is the resort in all cases of question."

The National Council in session in Portland, Oregon, in 1898, voted that in the judgment of that body, a minister could not belong to two Associations at once and that "the beginning of new membership is ecclesiastically impossible until the applicant shall be fully released from his previous ecclesiastical membership."

The National Council in session in Cleveland in 1907, voted, "That the Local Association, composed of churches and ministers, and hence thoroughly representative of the churches, which holds both licensure and ministerial standing, be also the agency for ordination, the initiative always to be taken by the local church."

It is manifest that the time has come for a new declaration with reference to the relations of the District Association, formerly sometimes called the Local Association, with reference to ministerial standing. Our older authorities on Congregationalism stoutly contended that an Association could not deprive a minister of his ministerial character because it could not destroy that which it could not create. But under the present ruling of the National Council, and the accepted usage of our churches, the District Association can create ministerial character, and is the custodian of ministerial standing; and, therefore, logically has the right to terminate that which it is empowered to create and for which the churches hold it responsible. The custom of calling an ecclesiastical council for the purpose of withdrawing fellowship from a minister has become practically obsolete. A local church having had an unhappy experience with an unworthy minister, will seldom take the initiative in such a matter, nor assume responsibility beyond that of depriving him of his local pastorate. There is both logical reason and eminent practical wisdom in recognizing the right of the Association to do what in the very nature of the case it is now compelled to do, in discharging the responsibility which this Council recognizes as belonging to it in guarding the safety of our churches and the purity of our ministry. We, therefore, memorialize the National Council to add to its previous resolutions on the subject of ministerial standing this which appears to the State Conference of Illinois a necessary corollary to that which the National Council already and repeatedly has adopted.

"Resolved, That the National Council having already recognized the right of the District Association to ordain ministers; and having therefore recognized the District Association of ministers and churches as responsible for

ministerial standing, further recognizes the right and duty of said Association to terminate the ministerial character of any of its members for good cause, and that the name of a minister from whom fellowship has been withdrawn by a District Association shall not be printed in the Year Book, or otherwise recognized by the National Council as that of a Congregational minister."

On behalf of the Congregational Conference of Illinois, its Committee on Polity submits to the National Council this Memorial.

Wishing you grace, mercy and peace, we are,

Fraternally yours,

William E. Barton
T. C. McMillan
Ozora S. Davis
William W. Newell
C. S. Carr

Committee

(*B*)

We, the representatives of the Congregational churches of Illinois in seventy-second annual conference assembled at Rockford, May, 1915, express deep concern that so many of our Congregational homes, here and elsewhere, fail to subscribe for our denominational journals and thus keep in touch with our denominational activities, and hence are uninformed and unconscious of the challenge of our Congregational opportunities in these critical days.

We have one weekly journal, owned and supported by the entire denomination, published in the East and finding its largest constituency there; two other weeklies owned by members of our churches are published in the middle and far West. As at present conducted each of these has a field more or less distinct and limited, and perforce each must limit the other.

We have two national monthlies, besides the two publications of the Women's Boards, and numerous state organs to some extent competing therewith, and all of these maintained by the help of contributions from missionary funds.

All of these expensive and conflicting enterprises fail of their purpose to reach our constituency and are constantly reinforced by expensive printed matter sent under first-class postage.

A careful survey of this entire situation has led to the conviction that co-ordination at least and amalgamation where possible would materially increase the value and constituency and decrease the expense of these publications. Immediate or ultimate ownership of all three weeklies might make possible the maintenance of their individual integrity and yet secure the simultaneous publication of much common material and syndicate advertising. A national monthly magazine might publish state editions with local insert sections and practical amalgamation be thus secured.

We therefore respectfully memorialize our National Council to give earnest and early attention to this important matter, and to take such steps as may seem wise to acquire and manage as a whole our weekly and monthly, national and state publications, with the object of presenting to our membership our denominational work in the large, and as a complete and harmonious campaign for the great kingdom.

Thomas C. MacMillan
C. A. Osborne
Frank Kimball
Committee

REPORT OF THE COMMISSION ON RELIGIOUS AND MORAL EDUCATION

To convey a sense of the present opportunity and responsibility which faces our denomination, the Commission on Religious and Moral Education desires to preface its report with a statement regarding the new and vigorous emphasis which the subject of religious education has received in recent years. It has come to be recognized that the welfare of Protestant Christianity, as a mere question of growth, will depend very largely upon the quality of its educational processes. More fundamental than that, the problem of moral control in a democracy, is in the last analysis, a question of religion. Religion is an inward disposition, based on convictions about God and the inner life of man which have far-reaching moral effects. Religion deals with the roots of life from which character and conduct spring. One of its essential functions is to establish the kind of moral attitude in men and women which shall purify society, insuring social justice and economic righteousness. It goes beyond the ethics of custom and social contract by carrying the issue to the final court where God is the judge.

It is this rising conception of the fundamental importance of religion that has brought into being the Religious Education Association which is now exerting so wide an influence. Similar impulses have stimulated the International Sunday School Association to new and greatly enlarged activity. Recognizing the need of more effective measures to insure their own growth, and to care more adequately for the religious training of their own people, young and old, several Protestant denominations have thoroughly reorganized their methods and their agencies in the field of religious education. This is notably true

of the Methodists, the Baptists, the Episcopalians and the Unitarians. All these denominations have greatly strengthened their educational work by intrusting its leadership to consecrated men and women who are experts in their field.

It is cause for gratification to be able to say that much of the progress in the wider field of religious education is due to individual leaders who are Congregationalists by origin and training. The Religious Education Association has looked largely to our denomination for leadership and support. The secretary of the International Sunday School Association is an honored member of our body. The chairman of the International Lesson Committee, under whose auspices the new graded lessons have been issued, is B. S. Winchester, until lately the educational secretary of our Sunday School and Publishing Society. Letters received by your commission from the boards of seven denominations, represented on the International Committee, express the urgent request that means may be found to retain Dr. Winchester on the committee, and on the Sunday School Council of Evangelical Denominations, because his services are held to be so valuable that their loss at this juncture would be irreparable.

Such considerations as these point to the peculiar responsibility for leadership which our denomination inherits. Surely, this is no time for backward steps. In all that will be said in this report, we earnestly desire that the members of the National Council may have this question in mind: In order to fulfill the responsibility intrusted to us as a denomination in this field, must we not devise ways to strengthen our own educational processes under the direction of the most expert leaders the denomination affords? The rising interest in religious education has produced a new profession; experts are available to whom we may intrust the important task which faces us. Recent investigations, conducted by the Council of the Religious Education Association, reveal the enormous waste which occurs through ill-advised expenditures for buildings, equipment and supplies; and the still more deplorable waste of human energy, or religious consecration, which

occurs through the lack of wise direction for volunteer workers in religious education. Means must be found to stop this waste through sounder standards of educational processes and products. Surely, our denomination cannot be allowed to fall behind others in making use of the most expert leadership to organize and direct our educational interests. When we discuss the plan of reorganization proposed by the Commission on Missions, let us have such considerations as these in mind.

A Survey of Present Conditions

Your commission has been earnestly at work to fulfill the object for which it was appointed. To further its work, four sub-committees were appointed to deal with, (*a*) Religious Education in the Home; (*b*) The Educational Program of the Local Church; (*c*) Training for Leadership; (*d*) Courses of Study.

In order to obtain accurate information as to the present state of things within the denomination, a survey was made including such points as the following: Sunday School conditions; the administrative relation between the local church and its school; conditions with respect to religious training in the home, and of young people in the church and the college; the recruiting of young men for the ministry. The results of this survey, systematized by Professor L. A. Weigle of the Commission, have been printed under the title "The Present Status of Religious Education in Congregational Churches." Investigation revealed the need of some simple guide to the co-ordination of educational activities in the local church, and most especially, of a practicable outline course for teacher training. These needs the Commission has attempted to meet by printing a "Program for the Local Church," prepared by B. S. Winchester, and a "Minimum Equipment for Sunday School Teachers," prepared by Professor Irving F. Wood and President Mary E. Woolley. Special inquiries were directed to a large number of pastors and others to ascertain the present status of young peoples' work. The answers reveal a general sense of the inade-

quacy of present measures. The subject was considered so important that the executive committee of the National Council has provided opportunity for its thorough discussion at this year's meeting of the Council where a whole afternoon will be devoted to it.

An analysis of present conditions suggests the following statements:

I. Marked progress has been made in recent years in the quality of lesson courses; in the methods employed in our more progressive churches, large and small, in grading their schools, in providing for expressive activities and helpful modes of worship, in winning young people to the religious life and to church membership, in co-ordinating the activities of the local church, etc.

Such progress argues vigorous activity on the part of alert pastors and laymen who are willing and able to use the improved methods which are now within the reach of us all. Much of it is also due to the earnest and intelligent efforts of the district secretaries and state superintendents associated with the Sunday School and Publishing Society, who have worked in season and out of season, and whose efforts have been signally blessed. The appointment six years ago of an Educational Secretary to whom was committed the general direction and oversight of this work, was a great step in advance and accounts to a large degree for the consistent improvement manifest in recent years. The work of such men as B. S. Winchester, R. W. Gammon, Milton S. Littlefield, J. P. O'Brien, Miles B. Fisher and A. W. Bailey, cannot be too highly commended. They are recognized as leaders in religious education far beyond the boundaries of our own denomination.

II. While there has been gratifying progress along the lines indicated, the Commission is impressed with the fact that the very improvements noted tend also to emphasize the lack of co-ordination and continuity which still prevails to so large a degree. A vigorous beginning has been made in the right direction; but it is only a beginning.

Lesson courses have been greatly strengthened; but there is still much need of improvement and extension. Better methods are coming into use everywhere; but

progress is not continuous because local churches are subject to such frequent changes in the pastorate, and so many pastors feel unprepared to deal with the problems of religious education. In a large proportion of our churches there is in use no systematic method for the co-ordination of the various activities centering around the Sunday School, Young Peoples' Societies, Women's Associations and Men's Clubs or Brotherhoods. Through such causes as these the educational program of the local church lacks vigor and consistency; it is subject to the vicissitudes of constant change, or the friction of loosely adjusted machinery.

III. Still further, there is a large field, centering around the local church and its Sunday School, which has as yet received little systematic cultivation beyond the methods which came in with the uniform Sunday School lessons. While there have been sporadic attempts to supply such needs, there is as yet no systematic provision for education in missions, for religious nurture in the home, for training in social service, for instruction in the elements of church history and church administration, for the co-ordination of young people's work with the educational system of the local church rather than with the system of an independent organization outside the church, for interesting young men in the ministry, and for directing the interests of college students along religious lines and holding their loyalty to the church.

To specify in two instances: 1. Our missionary societies have made remarkable successes in the administration of their difficult enterprises, and they have succeeded wonderfully well in raising the necessary funds, all things considered. But while there are reading courses, programs of study, rally exercises, and the like, there is no systematic provision for training in missions as a related part of the total scheme of religious education. Not counting interdenominational forms of propaganda, the missionary elements of Christian training are injected into our churches and schools from seven or more quarters without regard to the educational system which the local church may have developed, and without regard apparently to the educa-

tional plans of the Sunday School and Publishing Society, The unwisdom of such a course ought to be manifest. The type of propaganda which uses literature and personal appeals mainly to stir the enthusiasm of giving in order that a certain budget may be met is likely to issue in growing barrenness of results, however worthy and heroic the enterprise, and however sincere and zealous its presentation. Missionary training must be made a part of the total system of religious education. We must all play the game and play the whole game together. 2. Again, the fundamental task of recruiting for the ministry is left to the Y. M. C. A. in our colleges, or to the efforts of seminaries who are competing for students, or to the isolated appeals of ministers who are stirred by momentary or individual enthusiasms. Most frequently the whole matter goes by default. The effects of such haphazard methods are abundantly and sadly evident in our denomination. For details read the report of Secretary Sheldon of our Educational Society. The problem of recruiting the ministry, and the larger question of what constitutes an adequate training for the ministry under present conditions, ought to have the most careful attention we can give it.

A Constructive Program

Such a state of things calls for earnest efforts to revise and to strengthen our educational system.

A comprehensive program for training our own church people, and especially the rising generation, in Christian life, for Christian service and for Christian leadership, would include the elements sketched below. In respect to literature and courses of study, this program would center around the Sunday School curriculum.

1. Every church should have a school graded according to the best possibilities in each case, with lesson materials properly adapted to the scheme of gradation.

2. Training in missions should be made a part of the curriculum, with courses of study prepared by an editor or secretary responsible for all the denominational literature, in co-operation with the missionary secretaries.

3. Training in social service should be provided for through simple courses in the grades and more extended courses in adult classes, with actual work by groups and individuals under competent direction in local charities, missionary enterprises, etc.

4. There should be courses in the Sunday School or in pastors' training classes for the development of personal religion, and the preparation of our young people for church membership. There are churches in our denomination which have worked out excellent systems which might well serve as patterns to work by.

5. There should be courses in the essentials of church history and Congregational polity, with thoughtful provision for training in church administration.

6. There should be courses for parents, intended as helps to religious nurture in the home.

7. There should be courses for college and university students, intended to foster their personal religion and to prepare them for religious and social service in and through their home churches when they return; such courses to be given by churches located in the college town whenever possible.

8. The plan should include active measures for bringing the vocation of the ministry to the attention of our best young men in convincing fashion.

To standardize such a scheme throughout the denomination, and to provide the necessary direction and the needed literature, would obviously require some comprehensive and central agency constituted for the purpose. Such an organization would be responsible for lesson courses, for the coordination of educational processes and materials, for the printing, publishing and pushing of all the educational literature needed in the church, the home, the Sunday School, the college community and the missionary field. Such an organization would keep in close touch with its constituency through its secretaries and field men, through committees on religious education in state conferences, local associations and local churches; with student pastors and teachers of religion in college and university communities, with those responsible for the educational work of

our missionary societies at home and abroad, with the training schools and seminaries where our ministers and lay workers are trained. It would serve as a clearing-house for all interdenominational enterprises in religious education, and for those movements toward a closer correlation of religious and moral training with the public school system which are coming more and more into evidence. Your Commission, through its chairman, has been repeatedly called into consultation with educational secretaries of other denominations, with superintendents and boards of public and private schools, with legislative investigators, and the like — all indications which reveal the broadening field and the very imperfect provision made for such objects in our denomination.

The ideas embodied in this scheme are not new; and much of the machinery involved in its execution is, of course, already in existence. The Sunday School and Publishing Society has been working toward some such end. It is equipped with a splendid corps of field workers who have put a high grade of talent into the development of our educational work. The Society was moving in the right direction when, six years ago, an educational secretary was appointed, whose function it was to direct the distinctly educational interests of the denomination in co-operation with the missionary extension department, so that the planting of Sunday Schools and the provision for adequate materials and processes in religious training might go hand in hand. Stimulated by this new development, the National Council's Committee on Religious Education, as then constituted, recommended at Boston in 1910 a plan which was well conceived to further consistency and continuity in the educational work of the denomination. (See Minutes of the National Council for 1910, pp. 293–4). This plan provided for a committee on religious education in each state conference and a corresponding committee in each local association, which should serve as channels through which approved methods and materials of religious education might pass from the Sunday School and Publishing Society to the local church. During the past five years efforts have been made in several states to put this

plan into operation, largely through the active leadership of the educational secretary and the field men associated with the Sunday School and Publishing Society. Among the states in which the plan has been tried, Iowa may be noted as exemplary. Under the wise leadership of superintendent H. W. Tuttle, that state has put into operation a Department of Religious Education, Sunday Schools and Young Peoples' Work through which all the educational interests of the state are to be systematically developed. One of the notable features of this plan is the inclusion of young peoples' work as one of its distinct objects, a provision which is highly desirable. The Iowa plan is heartily commended to the attention of other states.

Much of the needed machinery, therefore, is already in existence, or is in process of development. Meantime, during the past year the Sunday School and Publishing Society has lost its educational secretary. The society is obviously hampered by a lack of ways and means to realize its full object. To provide for the fuller object, to carry out, in short, some such comprehensive plan as that sketched above, will require effective changes in the administration of our educational affairs. This is the earnest conviction of your Commission after the most thorough study it could give to the problem.

As to the details of the changes required, there will be varying points of view. For substance of opinion, your Commission is prepared to give its hearty support to the plan recommended by the Commission on Missions in that section of its preliminary report entitled "The Religious Education Boards." We approve it because we think it would meet the needs we have outlined, and because its provisions are substantially in line with developments already under way. We agree with the Commission on Missions that, as a denomination, we inherit peculiar responsibility for leadership in this field, and we wish to express our most emphatic assent to the statement "that this leadership can be adequately exercised only as we co-ordinate and unify our denominational agencies for religious education, and put behind them new interest and power in behalf of the principles we represent." We

therefore earnestly recommend the adoption of the proposed plan of reorganization, and chiefly for the following reasons:

1. Because it offers hope that the publishing interests of the denomination may be so adjusted that the editing, manufacturing and marketing of Sunday School helps and of all other required materials of religious education may be conducted in such a manner as to encourage and render possible the production and distribution of the best quality of literature without undue restriction by purely commercial considerations.

2. Because the suggested functions of the proposed Education Society would enable the denomination to provide for a consistent and continuous scheme of religious education under expert leadership, reaching from the Sunday School of the local church to the college and the seminary, and to the world-wide operations of the church in its missionary enterprises.

3. Because the combined functions of the two proposed boards could be made to cover actually the total field of religious education, developing new materials and processes as new needs arise, without the danger of defeat through the technical limitations of function or authority which now seem to exist. We take it for granted that the functions, specified on page 8, section 4, of the preliminary report, could be enlarged to meet all legitimate needs that may arise in the whole field, reaching beyond denominational boundaries when necessary.

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A PROGRAM OF RELIGIOUS INSTRUCTION AND TRAINING IN THE LOCAL CHURCH

It is the purpose of this Bulletin to offer some practical suggestions toward the formation of a unified program of religious instruction and training.

What Should Go Into the Program

The Program should include two things:

First, A clear statement of what is to be attempted by the local church in the community, through Christian nurture and training, i. e. the *educational aims* of the local church; and,

Second, An outline of the lesson material and a list of the agencies of instruction and training, i. e. the *means*, available for accomplishing this task. The suggestions in this Bulletin will follow this order.

Details of curriculum or bibliography are not here offered but are reserved for a later Bulletin. Neither is any attempt here made to outline the educational work for adults, except incidentally in connection with courses for parents to supplement the work of the church for the children

A. The Church's Work of Instruction and Training

Aim and Scope of the Church's Instruction

I. *Instruction.* It is the duty of the Church to provide food for intelligent Christian thinking and to guide the minds of its children in their growth and development. The aim of the Church's instruction should be to lead them to assume a filial and reverent attitude toward God and his world, and to live in Christian relations of love and helpfulness among their fellow-men. To this end the Church should make its young people thoroughly familiar with the revelation of God as found in the Bible and in nature, acquaint them with the main facts in the history of the Christian church and Christian missions, help them to appreciate the religious customs, the religious beliefs and the religious needs of other peoples, and inform them concerning the history and distinctive characteristics of their own denomination as well as concerning the social and missionary enterprises in which it is now engaged. The courses of study, properly assembled and arranged in appropriate sequence, with the agencies of instruction clearly designated, constitute the *Curriculum of Instruction.*

Aim and Scope of the Church's Training

II. *Training.* All thought is accompanied by feeling which tends to express itself in action. It is the duty of the Church to provide constant and appropriate opportunity for such expression, and thus to train in Christian conduct. The religious life comes to expression chiefly through two main avenues, worship and service.

A Program of Training in Worship

Worship. It is natural for religious feeling to express itself in worship. The Church, however, should *train* its young people to worship spontaneously and intelligently. They need to become acquainted with the forms and language of worship, both private and public, but these forms which are employed by the Church in the training of the young should be suited to the experience of the worshipper. Little children, for example, require simpler forms, while adults may properly make use of those which are more complex. Moreover, the material of worship may be so related to the material of instruction as to serve as a medium for expressing the feelings and enthusiasm aroused during the teaching process. Thus, memory work, — Psalms, proverbs, hymns, etc., — required in the course of instruction, may find its place at once in the order of worship, or ritual, designed for use in the Sunday-school or Young People's Society, provided it is adapted to the pupil's experience. This Program of Training in Worship should be so presented as to indicate clearly its relation to the Program of Instruction.

A Program of Training in Service

Service. The ultimate aim of instruction is to reach the Will and lead to expression in action. Through exercise the Will grows strong. In order that its young people may grow up to be efficient, as well as intelligent Christians, their wills need to be trained, through practice, to prompt and vigorous action. To provide opportunity for moral practice there should be a Program of Training in Service, suited to the varying powers of the growing life, and including not only such simple Christian duties as pertain to the home and the immediate neighborhood but more complex forms of community and social service and Christian missions. These acts of service suggested in the Program should be definitely related to the lessons in the Program of Instruction, in order that these lessons may habitually find expression in conduct. For some of this training opportunity will be offered through organized classes in the Sunday-school; in other cases special organizations will be utilized. All, taken together, will constitute the *Curriculum of Training*, parallel to the *Curriculum of Instruction;* both of which, together with the Program for Training in Worship, make up the complete curriculum of the Church School — this term being used to include not only the Sunday-school, but all other organizations in the local church whose purpose is teaching and training.

B. Available Material and Agencies for Instruction and Training

Classified Pupils and Agencies

A Program of Religious Instruction and Training presupposes that the constituency of the local church be classified or "graded," for teaching purposes, according to natural age-groups. The boundaries of these groups are certain great epochal changes in the life or surroundings of the pupil — so great, in fact, as to mark the entrance into a new world and hence to require a fresh interpretation of God and of human relationships.

Age Limits	Center of Interest	S. S. Dept.	Other Organizations Available
Below 4 yrs.	Home World	Cradle Roll	
4–6 years	Home World and Nature	Beginners or Kindergarten	
6–9 years	Home and School World	Primary Dept.	
9–12 years	Home-School-Playground	Junior Dept. Organized Dept or Class	Boys' Club, Girls' Club. Junior Endeavor Mission Study Class, (Boy Scouts)
12–16 years	The "Gang," the "Bunch"	Intermediate Dept. Organized Class	Boy Scouts, Camp-fire Girls, Mission Study Class, Intermediate Endeavor
16–20 years	Business, School or College	Senior Dept. Organized Class	Senior Endeavor, Brotherhood, Mission Study Class
20–	Business World. Home World	Adult Dept. Home Dept. Parent's Dept. Organized Class	Brotherhood Regular Adult Organizations of Church

The Program in Detail

Group I. *Children under Four Years of Age*

The Church is not directly concerned with the instruction and training of children at this age. It may, however, render a very valuable service, *indirectly*, through the home and the parent, offering counsel regarding the formation of right habits and thus profoundly affect the later religious life. Through the Cradle Roll of the Sunday-school, the Home Department and Parents' Classes, much help may be given.

Group II. *Children Four to Six Years of Age*

Children of this age are too young to attend school, unless it be the Kindergarten, but are often found in the Sunday-school. Their life, at this period, centers in the home.

Aim

To lead little children to think of God as their Father, always present with them, strong, loving and thoughtful for their welfare; and to think of their home and of all Nature as dependent upon him and as the expression of his loving care: to help them to trust the Father's love and power and to express this attitude in simple, natural prayers, in cheerful obedience and in kind and gentle acts. In short, to enable them to live as God's children, always at home in their Father's world.

Lesson Material

The world of little children is the *home* and its relationships. In teaching them it is therefore necessary to use the familiar language of home life. Though experience is limited, imagination is active. The spirit-world is very real and very near. Everything is new, and wonderful, and awe-inspiring. Stories appeal to them; stories presenting simple Bible scenes, stories of nature, stories strongly imaginative and full of mystery, in which God is represented as a kind and loving Father, exercising his care and protection over his children, and receiving from them, in turn, their trust, confidence, affection, gratitude and obedience; stories picturing the happy creatures in God's world with little children treating them kindly and showing good-will towards all — through such stories the little child may learn how to think about God and how to behave toward him. A few stories, carefully selected, vividly told and retold, will serve the purpose as well as a larger number.

Agencies of Instruction and Training

The Home is of first importance, all the more because its instruction must often be casual and unsystematic. The little child's life is lived

in the home and is moulded by its atmosphere and relationships. Through its discipline, or the lack of it, the home determines the habits of obedience, kindness and helpfulness. The parent, better than any other, can develop an attitude of reverence and good-will and train in private prayer.

The church should help the home to make its teaching consistent and Christian, by definite suggestions, through sermons, the mid-week meeting and parents' conferences, through special courses of study for parents' classes and reading courses for home use.

The Sunday-school, through the Beginners' or Kindergarten Department, will provide systematic instruction. Unless very large (twenty or more), the department will consist of but one class.

The *teacher*, if not actually a mother, should have the "mother-spirit." A kindergarten training is desirable.

The department should, if possible, have its own separate *room*, and *equipment*, consisting of low chairs in a circle, musical instrument, blackboard, and appropriate pictures, hung low.

The *atmosphere* should be as homelike as possible.

It is often customary to meet during the *hour of morning church service;* this relieves small children from the strain of church attendance, provides a room otherwise perhaps unavailable, allows the program to be followed without hurry or interruption, and permits mothers to go to church.

By such a plan the Sunday-school may combine instruction and training, in one program, including the circle story, songs, prayers, greetings, offerings, suggestions for putting the teaching into daily practice and plans for benevolence. Thus, each element of instruction, worship and service reinforces the other.

Group III. *Children Six to Nine Years of Age*

At about the sixth year most children commence to go to school; i.e., they enter a new, strange world, in which the parent cannot personally accompany them to watch over and protect. He must partly depend upon the child to remember and obey his precepts, and must partly trust him to the guidance of another — the school-teacher. It is a world of wider and more complex relationships; the little child must get acquainted with many other children of his own age, coming out of other and different homes and obedient to other counsels. His world is full of new interests, new perplexities, new dangers and temptations.

Aim

To help children to realize that God, their loving Father, is still with them in these new experiences, to protect, guide and strengthen, even in the absence of earthly parents; to show them what God would have them be and do in these new surroundings; how he would like them to be regular in their habits at home and at school, helpful to parent and teacher, kind to their companions, thoughtful for the sick, the aged and

unfortunate, reverent toward Nature and all living things, gentle toward animals and pets; to develop in them attitudes of love, trust, obedience, gratitude and good will; and to help them to express these daily in worship and in conduct.

Lesson Material

Children are now more vigorous, physically, and more active. Therefore, they enjoy stories which have in them *movement, action.* They wish to see in imagination passing before their eyes, a world like their own in which are persons whose perplexities and difficulties are like theirs, whose experiences they can live over again, in imagination. Old Testament stories portraying primitive family life, stories setting forth the simpler community relationships, stories suggesting concrete and contrasted acts of right and wrong, accompanied by pleasure or pain as the marks of God's pleasure or displeasure, will help them to build up a knowledge of God's will for them. Stories from the New Testament, especially those relating the kind acts of Jesus and his disciples, will present to them satisfying pictures. Stories of little children in other lands will awaken their sympathies while stories suggesting the needs of others — especially of other children — will call forth the impulse and desire to help. Stories of animal life and of Nature will tend to bring them into sympathetic relation to their fellow-creatures in God's world.

Agencies

The Home is still a potent influence, but must now share with the school and with the church the responsibility of teaching. The church may help to interpret the school and the home to each other and also to stimulate parents to be more faithful and intelligent in the training of their children in habits of prayer, obedience, kindness and helpfulness.

The Sunday-school, through the primary Department, will now assume a large share, both in the instruction and the training of the children. Its *organization* should include three grades: the first grade composed of children 6 to 7 years, second grade of those 7 to 8 years, and third grade of those 8 to 9 years old. Each *grade* may constitute a *class,* unless it is larger than twelve or fifteen in number or unless the class is compelled to meet in too cramped quarters. Boys and girls may be in the same class and *the teacher* should be, generally, a woman, possessing in general qualities and experience similar to those suggested under the previous department. If a mother, or professional primary teacher, is in charge of the department as a whole, the more mature girls of the church may sometimes work under her direction in the teaching of the grades.

An ideal *equipment* consists of a room for each of the three grades, these rooms capable of being thrown together into one for purposes of group worship and enlisting interest in larger group activities and service. These rooms should be provided with low tables, seating six, eight or ten in chairs of proper height and each in charge of an assistant. The tables will be needed, after the telling of the stories, for various forms of picture

pasting and other expressional work. If separate rooms are not available they may be improvised by means of movable partitions or screens. There should be a piano or organ for the use of the department as a whole, and pictures relating to the lesson material or to the themes of worship. Pictures for little children should be the best possible, photographs or masterpieces, free from too strong coloring. They should represent *imaginatively* the truths to be built into a little child's experience.

Training in Worship will be provided in connection with the department worship program. The material of worship, songs, prayers, etc., may be learned in the class or grade work, and should be selected with the purpose of bringing it close to the material of instruction, on the one hand, and also, on the other hand, of stimulating the emotional life to appropriate expression in conduct. The teachers of the individual grades will encourage as much originality of expression as possible in private prayer.

Training in Service and Benevolence may also be planned in connection with the grade program and the department program. Simple acts of service in the daily life of the home and school will be suggested as a part of the response to the story-lesson. Individual members of grade, or department, will report cases of need to be helped by all — sending messages to fellow-members who are ill, caring for children in a hospital, adopting a child in some far away country and sending him to school, etc.

The Teachers' Equipment for the Primary Department should include a carefully selected list of reference books bearing especially upon the needs of children at this age.

Group IV. *Children 9 to 12 Years*

No single event, like the entering of school, definitely marks the beginning of this period. Nevertheless, the recently acquired ability to read, opens up a new world of fact and of history. A brief pause in the child's physical growth, occurring at about the eighth year, is followed by a new accession of physical energy and an eager appetite for information and possession. This is a period of restless activity, of self-assertion and of acquisition. Life has three foci — the home, the school and the playground — the two former finding in the third a keen competitor for a place in the child's interest. Here, upon the playground, with all its larger rivalries and conflicts, youth begins in earnest the game of life, with a passion for reality and an admiration for achievement.

Aim

1. To interpret to the child his world of conflict as a world of law, an orderly world, a divine world. He needs to learn that penalty *always* follows broken law, but also that law is kinder than anarchy, that God is just and inexorable *because* he is loving. To this end,

2. To store the child's mind with the stories of the great adventures of faith, the significant facts of Biblical and Christian history, the splendid

sayings of the sages, the stirring hymns of the Church and the exploits of heroic missionaries.

3. To help him to form habits of obedience to parents and teachers, and to the fundamental laws of God for human society as clearly taught and accepted.

4. To prepare for conversion, which often occurs toward the end of the period, in which cases the child commits himself once for all to a life of trustful and loving obedience to God, his Father and Lawgiver and Guide.

Lesson Material

This is the period for presenting in consecutive narrative through the Sunday-school, the *dramatic* stories of the Bible; stories of adventure, conflict and achievement; stories of primitive men of faith, the patriarchs and judges, struggling for the supremacy and maintenance of law and order; stories of the kings and prophets, warning a people wavering between a sturdy and simple compliance with the will of Jehovah, and a lax but demoralizing conformity to the prevalent self-indulgence and luxury; stories of the Christ, heroic in his self-giving service to the needy and in his lonely opposition to his enemies; stories of the followers of the Christ, apostles, martyrs, reformers, Pilgrims and pioneers of a new civilization. These last should include missionary information in the form of dramatic stories of adventure and Christian heroism. It is a time also for memorizing; psalms, proverbs, hymns, embodying the exultant faith and heroism of the seers and poets; laws, e.g., the Ten Commandments, and other moral injunctions in the Old Testment, and the new Commandment of Jesus.

Agencies

The Home. The school and the playground now vie with the home in their appeal to the interest of children and in their demand for a share of time and attention. Nevertheless, more hours out of the twenty-four are still spent in the home than anywhere else, and every parent should make it his first duty to know what becomes of the rest of the time. The parents should know what fills the minds of their children at this age; what subjects they study at school, what topics command their attention among their playmates, who the playmates are and where they play. Only thus will the parent know what to reinforce and what to counteract, in the teaching of his child. Fathers and mothers should watch scrupulously for any evidence of slovenly habits of speech and should seek to forestall any tendencies to impurity or obscenity by maintaining close and confidential relations with their children and imparting to them necessary information in frank talks that are free from evil suggestion. By example, and by careful attention, parents may do much to encourage habits of private devotion and worship.

In the home, parents may co-operate with the Sunday-school, not only by encouraging the children of this age to make faithful preparation of the tasks assigned them, but still more effectively by furnishing oppor-

tunities and incentives to put into daily practice the teachings of the Sunday-school. Thus the parent may well lay special stress upon the importance of prompt and habitual obedience, upon regularity in all habits which have to do with physical and mental well-being, upon industry, patience, kindness and cheerfulness, a chivalrous attitude toward those who are younger or weaker, truthfulness, honesty, and respect for the rights of others. Some regular duties, like the feeding of the birds or the care of a household pet, will help to cultivate a sense of responsibility. At the same time, alternatives should be frequently presented, as a means of training the will through the exercise of the power of choice. This is the time of all others for training in the forming of right habits and for training the will. The church may help the home by calling the attention of parents to these duties, in sermons and informal conferences, and by providing opportunities for discussion of parents' problems in parents' classes.

School and Playground. During this period these are potent agencies for training. The Sunday-school teachers of children at this age should become familiar with the training given by these other agencies. In a progressive and resourceful community much intelligent effort will be put forth to direct children at their play, to help them form standards of honor and fair-dealing, to encourage a proper ambition and the putting-forth of one's best. Where such direction is systematically given, the Sunday-school teacher needs only to present such teaching as will best relate itself to these opportunities for self-expression.

The Sunday-school. The Junior Department of the Sunday-school will usually comprise four grades, — corresponding to the fourth, fifth, sixth and seventh school grades and including children of about nine, ten, eleven and twelve years, respectively. Each *grade* may be taught as a class unit, if a separate class room is available. Otherwise, the sexes may be taught separately in classes of not over eight or ten pupils. The *teacher* may be of the same sex as the class, although it is even more important that the teacher for this age should be well trained, and should possess decision, firmness and resourcefulness, coupled with a keen sense of justice and a kindly spirit.

The *equipment* should include carefully graded lesson material, a room for each grade, furnished with a table and chairs of convenient height, or still better, with individual desks or chairs with a broad arm for writing or drawing. It will be of advantage if the four class rooms can be thrown together into one large assembly room. This room should have a musical instrument, pictures of heroic characters and dramatic biblical scenes, a supply of stereograph pictures showing the places in Palestine, Egypt and Asia Minor most significant in Biblical history, and a carefully selected list of historical wall maps.

Training in Worship is much needed at this period; children need to have the sense of God, as their Helper and Friend, made very real to them, to cultivate an attitude of reverence and trust, and to express this attitude naturally and spontaneously in prayer both public and private, to learn simple prayers for common worship and a store of fine

hymns which should be dramatic in quality set to tunes with strongly marked rhythm. Both prayers and hymns should voice their present experience, feeling and need.

This training may be given in part through the *Home*, especially through intimate bed-time talks relating to private prayer and the cultivation of a worshipful spirit. *The Sunday-school*, through the weekly program of the *Junior Department*, will provide training in group worship. This program may be varied from month to month and composed in part of material memorized in connection with the class work. In the separate Sunday-school *grades* or *classes* teachers should talk with their pupils in a frank and familiar way about the meaning of prayer and thanksgiving and the offering of gifts. Pupils should be encouraged to write original prayers, to select favorite hymns for memorizing and otherwise to exercise initiative in worship. These original prayers and hymns may occasionally form a part of the program of departmental worship and every opportunity should be taken for connecting the material of instruction with the act of worship. The same group of children may meet if desired at another hour, on Sunday or week-day, as a Junior Endeavor Society, when the stories of the hymns and informal talks on prayer may be given. All this training by the different ages should be planned together so that each may supplement the other.

Training in service, missions and benevolence also forms a part of the work of the *Junior Department* of the Sunday-school. The aim should be, (1) *to make habitual certain fundamental attitudes*, by giving opportunity for their frequent expression in conduct: the attitude of respect for elders, expressed in common acts of courtesy and thoughtfulness, and in obedience toward those in authority; the attitude of good-will, expressed in acts of helpfulness toward parent and teacher and in generosity and kindness toward companions and playmates; the attitude of chivalry expressed in defense and protection of those who are younger and weaker; the attitude of sympathy, expressed in kindness toward all who are sick, unfortunate or in pain; the attitude of sincerity and responsibility, expressed in truthful speech, fair play and in fidelity and industry in the performance of all duties; (2) *to widen the area of good-will*, so as to include not only the home, the school, the play-ground and the Sunday-school, but in addition the weak, the sick, the aged, the ignorant and the unfortunate in the community, state and nation and even more remotely in the world at large.

The Sunday-school grade or *class* will train in service, by suggesting specific acts of service to be performed in the home and other familiar relationships — or by encouraging the pupils to suggest these for themselves. In such training, the *home and the Sunday-school* may co-operate, the parent suggesting to the teacher convenient and simple forms of service which may be mentioned in connection with the teaching and which the parent will remember to emphasize at home.

The grade or class may as a group undertake special kinds of service, such as defraying the expense of some child's illness, or providing a happy Thanksgiving or Christmas day, or warm clothing for some needy

family, or arranging an outing or party in the country for children of the city streets, or adopting a boy or girl to send through school in some mission field, or participating in relief sent to the sufferers from some catastrophe — all of which forms of service may naturally grow out of, or be connected with, the teaching of the lessons in the grade. In all these the teachers will encourage the pupils to exercise all possible initiative in making decisions and in determining the form in which service shall be rendered, while freely offering suggestions themselves whenever the instruction naturally leads to some form of expression.

Much of this service may be organized by the *Junior Department*, thus gaining the advantage of a wider participation and enthusiasm. The children should be taught to regard their weekly offerings as one form of personal service and these should be devoted to concrete objects of their own choosing.

This training in service and benevolence may be carried still further in the *Junior Society for Christian Endeavor*, or in classes or grades organized as *Boys' and Girls' Clubs*. All these should include *the same children* as the Junior Department of the Sunday-school, and their programs of training and instruction should supplement each other.

Training in evangelism may be given at about twelve years of age in the Pastor's Class, but not in the same class with older children. Having become familiar with the main outlines of the life of Jesus the pupils will need to know the meaning of that life of perfect obedience to his Father's will, and through this simple teaching and intimate and familiar conversation brought to dedicate their own lives to God, reserving for a later period the discussion of theological doctrines and matters of church organization.

The Teacher's Equipment for the Junior Department should contain additional books bearing especially upon work for these ages.

Group V. *Boys and Girls, 12 to 16 Years*

Profound changes, usually occurring at about the 11th to the 13th year (earlier in girls than in boys) mark the entrance upon the next stage of experience; first, a period of rapid physical growth begins; and, second, important mental changes and an awakening to a new consciousness of self, accompany the physical changes. How to manage the new body, and what to make of the new self, constitute the chief problems of the individual at this period.

Youth is now living in *two* worlds — the familiar world of childhood, yet with the stature and appearance of maturity; repudiating the discipline of childhood but unequal to the responsibilities of the adult; conscious of physical energy, but unable to co-ordinate the movements of limbs and muscles in their unequal growth, and therefore awkward and sensitive; capable of abstract thinking and desiring to be reasoned with, not commanded, consciousness of self impels to a search for the *true* self, or ideal, and to the scrutiny and merciless criticism of other persons, living or dead; cleaving with intense loyalty to those of the same sex

and age whose qualities challenge approval and sacrificing self freely in the interest of their common good, while underneath are the stirrings of the awakening sex instinct, mysterious and irresistible. This is a time of strange contrasts and contradictions, perplexing alike to pupil and teacher, a time of danger and of opportunity, demanding the utmost wisdom, sympathy, tact and patience.

Aim

1. To assist young people to make, as comfortably and completely as possible, the transition from childhood to adult life, from a world regulated by rules to a world controlled by reason; from self-seeking to self-giving and self-sacrifice; from individualism to whole-hearted participation in activities of the social group, whether civic, philanthropic, religious or otherwise; from a loyalty limited by the boundaries of family, class or immediate circle of friends to a loyalty reaching up through Christ to God and extending outward to all God's creatures everywhere.

2. To this end, to present to them models of character, the great virtues of loyalty, chivalry, generosity, moral heroism, forgiveness, purity, honesty, fidelity, patriotism — not as abstract qualities, but embodied concretely in human lives, past or present.

3. Following these partial and imperfect but typical examples, to set before them the person of Jesus, as the perfect embodiment of life in human form — perfect alike in his relation to God and to fellowmen, perfect also in self-mastery and self-realization. Through such presentation to secure the commitment of their lives to Jesus Christ as Friend, Example, Ideal, Saviour and Lord.

4. To provide opportunity for the normal expression of moral and religious feeling, in prayer, in song and in personal and social service.

5. To furnish group leadership, unobtrusive and sympathetic but wholesome and constant; thus training in group loyalty and in natural forms of co-operative endeavor.

6. To bring into intelligent and sympathetic relationship with the Church, its worship, its work and its missionary and benevolent enterprises.

Lesson Material

The chief interest of young people at this age is in life, or more accurately, in *lives;* lives which embody ideals. The material of instruction will therefore best consist of life studies, biographies — not in the literary sense — but sketches of personality, quickly and vividly drawn, disclosing the person himself, his thoughts, purposes, ambitions, struggles, achievements, satisfactions. The biographical material in the Old Testament may first be studied in this way, laying special emphasis in the instruction upon personal *relationships,* the individual's consciousness of God, his struggle against sin, his friendships, his self-sacrifice, his worship, his service to his times and to all time. New Testament biographies, the biographies of the leaders in the Christian church through the

centuries, the life stories of great missionaries and pioneers in Christian civilization, may next have their place. The object should be not so much to study *all* characters in the Bible, and in church history, nor again to study *any exhaustively*, but rather to select those which exhibit qualities which appeal to young people at this age — characters like Abraham, Jacob, Joseph, Moses, David, Isaiah, Jeremiah, Amos, John the Baptist, Peter, John — and through discussion and criticism arrive at the secret of their strength. Time should especially be taken for a careful, intensive study of the character of Jesus. Young people may be encouraged to use their reasoning powers now rapidly developing in forming simple generalizations as to the principles underlying Christian conduct.

Agencies

A variety of agencies is at hand, for instruction and training at this age. Ideally, there should be but one agency, and that the spontaneously formed group, "gang," or "bunch," into which young people at this period almost inevitably organize themselves. This constitutes the real world of these young people, to this they yield their loyalty, for this they sacrifice themselves and before the bar of public opinion of this group they stand justified or condemned. It is safe to say that no other educational agency compares with this in potency, at this time. If there is a Sunday-school *class*, therefore, it should be co-extensive with this natural group, several groups of boys, and of girls, uniting in the Sunday-school *Intermediate Department*. The same combination of groups may meet at another time as an Intermediate young people's society; or the groups may meet separately, for specific purposes, as Boy Scouts, Camp Fire Girls, Mission Study Class, Choir, Boys' Club, Girls' Club, or as otherwise it may be designated. It is important, however, to recognize that, if it is to be successful, it will include practically *the same young people*, boys or girls, whatever the designation. It is therefore highly desirable in the interest of economy that the contribution which each agency is to make to the life of the group should be clearly understood by the leader or teacher not only of that agency, but of the others as well.

The Home. The home may exert a great influence during these years, through its natural relationships and more or less unconsciously. Happy is that boy whose father is his best chum, or that girl whose most intimate confidences are shared by her mother. This is the period when friendships count for most, and no friendships are more beautiful or valuable than those between parent and child. Through such intimacy the parent may safeguard the child from danger, explain the nature and meaning of the new physical life which is now developing, and cultivate feelings of respect and chivalry in each sex toward the other. Such friendships are exacting and demand sympathy and patience on the part of the parent, but they are wonderfully rewarding.

The School Relationships. Parent, pastor and Sunday-school teacher should know the school life of young people at this age, in order, on the

one hand, to relate the material of Sunday-school lessons to the school studies and, on the other hand, to relate the activities and plans of service to the activities of school life. Thus the whole thought life of a child will have unity and the religious teaching of home and church will be seen to bear directly upon the duties and friendships of the week-day, and many an unfortunate experience may thus be forestalled.

The Sunday-school. The Intermediate Department includes *four grades;* the eighth school grade and the first three years of high school, for ages thirteen to sixteen, inclusive. *The class* should consist of the spontaneously formed natural group, as described in an earlier paragraph, the sexes being taught separately, not over six or eight in a class. On account of the reticence and sensitiveness of young people at this age, the task of the teacher is peculiarly delicate, requiring much tact and sympathy. Reason must now be substituted for authority and confidence must be cultivated by considerate and frank treatment. At the same time the teacher may maintain a wholesome dignity and reserve. A man will be more advantageous as a teacher for boys, provided he possesses the requisite qualities for a teacher of this age, and a woman is preferable for a class of girls. It will often be advisable at this period for the teacher to remain with a class longer than one year, and indeed through the whole time spent in the Intermediate Department. Thus friendships will be given time to form and ripen, through which young people may be led into full appreciation of and commitment to the Christian life.

The equipment of the Intermediate Department should include graded lessons, of the type referred to above, and should provide an assembly room with piano and other facilities for worship. Moreover, each class should, if possible, have its own room, with pictures of an idealistic nature — (e.g. Hofmann's "Christ and the Young Ruler," Michael Angelo's "Moses," "Christ and the Fishermen," etc.) This room should have a good-sized table, with books of reference, maps, stereographs, note books and other facilities for study.

The work for boys and girls at this age may well center largely in the Intermediate Department of the Sunday-school. In addition to the instruction offered through the lessons — which may include not only Biblical but missionary and other types of Christian character — the department should provide for *training in worship.* This period in the life of young people is strongly emotional, and opportunity should be given for proper expression, in song and prayer and acts of service. In this department more than ever pupils should be encouraged to co-operate with the leader in the conduct of worship, suggesting favorite hymns (which now may be less martial in quality than in the previous period, and with more of sentiment in words and music). Fine, poetic passages from the Bible (such as, e. g., I Cor. xiii) may be committed to memory in connection with the class-work and utilized in the worship period. Nothing else, such as the giving of notices or other irrelevant matters, should be allowed to intrude upon the time set apart for worship.

The Intermediate Department should also provide for *training in service and in missions.* Each class may be encouraged to seek out its own cases of need to which to minister, singing or carrying flowers to the sick; reading to the aged and infirm; making clothing, or collecting clothing which has been used, for distribution among the needy; providing school privileges for boys and girls in mission lands or raising the salary of a native preacher, evangelist, nurse or doctor. At the same time it may be desirable for all the classes of the department to join in some common cause requiring more assistance than the resources of any one class can well supply. The aim should be constantly to widen the sympathies, and the ministry, from the local group, the local church, the local community outward, to include the Negro, the Indian, the Chinese, and the other peoples beyond the sea. While the objects presented should be specific and concrete they may also be related to those enterprises in which the Church as a whole is engaged and thus serve to prepare boys and girls for intelligent participation later in the wider benevolences of the church.

During this period other organizations may be freely utilized, to supplement the work of instruction and training attempted in the Sunday-school. *The Intermediate Society for Christian Endeavor* may cultivate the spirit of worship, encouraging young people to commit to memory longer and richly emotional Bible passages and telling them the stories of the great hymns and prayers. The same Society may instruct in missionary and contemporary biography. It may also provide an opportunity to discuss with the boys and girls the principles underlying Christian character and conduct, or may present to them the life stories of denominational leaders. It may further assist in the gathering or distribution of benevolent gifts and offerings, and in suggesting forms of personal and social service.

The Boy Scouts and *Camp Fire Girls* may give instruction in practical ethics for boys and girls and lead them into a closer appreciation of Nature, a respect for homely duties and relationships, an ambition for physical well-being and a desire to be constantly helpful.

The Sunday-school class may itself be organized as a *Boys' Club* or *Girls' Club* for some special study, or to render some special form of service, this being possibly the most flexible method, under a good leader, for carrying forward into the week the instruction and training of the Sunday class. It will be advantageous, in any case, if the same room may be at the disposal of the group for their meetings on Sunday and during the week, thus associating in their minds the instruction with its appropriate expression.

Whatever be the agencies utilized, their program should be planned in common with that of the Sunday-school, to insure the greatest economy and effectiveness. Wherever possible it is desirable that the person who serves the class as teacher should also participate in the activities planned through other agencies.

At the appropriate time, generally toward the last of this period, opportunity should be given, through the Pastor's Class, to talk over with

the young people in a frank and intimate fashion the meaning of the Christian life, their relationship to Jesus Christ and to the Church. Better results will generally be secured if boys and girls are instructed in separate classes. This opportunity should be given as the culmination of the experience of conversion, and should normally result in church membership.

Group VI. *Young People, 16 to 20 Years*

A crisis occurs in the lives of most young people at about the age of sixteen — earlier, with many; later, with some. Many a boy or girl leaves school before this age is reached and begins to earn a living. Many others, at about this age, leave home to attend school or college. This change, in any case, usually means an increase of economic responsibility, and often increased freedom for decision and action. During this period the bonds which connected life with the home are loosened, while on the other hand, the young person begins to make connection with institutional life, with an educational institution, an industrial enterprise, a civic or religious organization. A change also takes place in the attitude of the sexes toward each other, attraction taking the place of indifference or repulsion. As the previous period was a time of critical and severe analysis, this becomes a time of organization and synthesis.

Aim

1. To help young people to find and to accept their places as useful members of the economic and industrial order and of the body politic.

2. To this end, to provide opportunity for becoming acquainted with the nature, aims and methods of the familiar social institutions which they are to touch, and through which they are to work in society; the family, the factory, the business house, the school, the church; and, through free and frank discussion, to help them arrive at an intelligent, appreciative and helpful attitude toward them.

3. To acquaint them with the great social and religious movements of history and to enable them so to live over again these movements as to understand the cost, and the value, of our present social ideals.

4. To present to them the religious interpretation of life, as found in the more philosophical portions of the Old Testament and the New Testament, as well as to introduce them to the historic struggles by which men have worked out their creeds, in the hope that these will help them to a formulation of life-principles for themselves.

Lesson Material

In the Old Testament, the early narratives of Genesis offer a fruitful field of study. It will be profitable to trace, historically, the development of the religion of Israel, as well as its political, social and religious institutions. The historical narrative furnishes a background, against which may be studied the work of prophets and sages. The thrilling scenes portrayed in the Apocryphal literature will appeal to this age,

while in the New Testament young people will be interested in the movement with which Jesus allied himself and which developed later into Christianity, creating the literature and the institutions of the Christian church. The more philosophical interpretation of Christianity, as found in the Gospel of John and the Epistles of Paul, may be studied at this time in relation to the historic movements and crises which called them forth. But still more interesting will be a discussion of the teaching of Jesus, particularly his social message. The later developments of the movement he began, traced down through the centuries, will give new meaning to creeds and forms and ceremonies, and to institutions as well. The modern missionary movement, the modern scientific movement and the modern educational movement — particularly for religious education — will all help to inspire and to steady the hearts of young people. Those who find themselves drawn toward the teaching work of the Church, or its social activities, or to some other form of ministry, will welcome courses of study and practice which will make them more efficient in service, such as teachers' training courses, social service courses, etc.

Agencies

The Home. Many young people leave home at this period. Parents should make special effort to keep in close touch with sons and daughters away from home. The church may facilitate their connection with other homes in the places to which work or study have called them. And the church should endeavor to provide, for homeless young people in the community, an atmosphere and a fellowship as homelike as possible. Young people are subject to great contrasts of feeling, hope and ambition, exaltation of spirit often being followed by seasons of depression and discouragement. At such times of danger there is great need of strong, friendly and sympathetic companionship, and this the church should seek to provide.

The Sunday-school. Many young people drop out of Sunday-school before this period is reached. To counteract this tendency the Sunday-school should strive to offer graded courses of study, as above described, designed especially to deal with the peculiar problems of youth. These courses need not, however, follow a prescribed order, but may be regarded as "elective courses." Classes in the *Senior Department* of the Sunday-school may now be somewhat larger and, especially in the older years, 19 to 20, may be composed of both sexes. The *classes* in this department should not be subjected to so rigid a program as is desirable for the younger departments. There is not the sam need here for providing a program of worship; these classes should be encouraged to participate fully in the church services of worship; or, the Young People's Society may supply whatever is needed in this line. Every *class* in the Senior Department should, however, be *organized*, for some definite social, personal or missionary service, which may be closely related to the various adult activities of the church. By this time they are often able to undertake a somewhat exhaustive study of the

needs of the community and to suggest for themselves definite forms of service. Now is the time, also, to inform them regarding the missionary benevolences of the church and to enlist for them the active support of the young people.

The Senior Department, with its organized classes, may become, to all intents and purposes, the *Young People's Society* of the Church, meeting at a second hour for worship, for the discussion of forms of activity and service, for working out together their religious convictions and for the study of denominational history and ideals. In some cases the class organizations may be taken over bodily as committees in the young people's society. Some churches have worked out a four years' program of study, worship and work, parallel to the instruction in the Sunday-school, and leading up to full participation in the work of the Church itself. Such a plan has the merit of definiteness, of adaptation to local conditions, of progressive advance and of a clear-cut objective and goal, while conserving the benefits of interdenominational fellowship.

Mission Study Classes, Clubs for Young Men or Young Women, Chorus Choirs and a variety of other agencies are available for special kinds of training and are valuable as furnishing a means of expression for the earnest and active young life of the church. Nothing is more deadly at this period than inaction and passivity.

The pastor will do well to come into as close contact as possible with his young people at this period, helping them to meet their perplexities, to clarify their thinking and to find their places in the life and work of the church.

COMMITTEE ON RELIGIOUS EDUCATION IN THE LOCAL CHURCH

Supplement C to report of Commission on Religious Education

I. The Need for Such a Committee

In nearly every church is to be found a variety of organizations and agencies whose aim may be said to be educational. This applies most obviously to the Sunday-school, but the same is true in greater or less degree of the young people's society, missionary clubs or classes, groups like the Boy Scouts, Knights of King Arthur, Queens of Avalon, and Camp Fire Girls, men's clubs and brotherhoods and the regular services of the church. In many cases each of these agencies plans its program and carries on its work more or less independently of the others, yet many or all of them are striving to influence the same individuals. In the interest of economy of effort and the prevention of waste it is desirable that these separate programs should be unified. It is believed that a committee on religious education may render valuable service in studying the various programs, and in offering suggestions as to the possible elimination of waste due to overlapping or the putting forth of new efforts where needs have been overlooked.

II. The Work of the Committee

One of the first duties of such a committee, therefore, should be to study carefully the whole community, or at least that portion of it which constitutes the recognized parish. Such a study should reveal (*a*) the nature of the population, whether home or foreign born, Catholic, Jewish or Protestant, proportion of children, industrial features, etc.; (*b*) the forces at work upon the population for good or for ill. Among the former may be mentioned the character of the homes, churches, schools, playgrounds, libraries, public lectures, entertainments, etc.; while among the latter may be listed saloons or other places of evil resort, gangs of loafers, undesirable picture shows and other forms of entertainment; in fact anything which is detrimental to the interests of childhood and youth. It is a great help if the committee will prepare maps and charts of the community to make more vivid and visual the actual conditions.

Over against this study of the community should be a study of the local church in all its educational aspects. Having discovered the needs of the community, the object should be to discover the resources which the church can command for meeting these needs either within its own membership or in co-operation with other churches in the community

and with the denomination as a whole. These also should be tabulated and presented in some graphic form.

Having made these surveys, the committee should set itself the task of strengthening the work of the church in all possible ways. This may involve (*a*) a reorganization of some agency, as for example the Sunday-school, for greater effectiveness; (*b*) the introduction of a new type of lesson material; (*c*) the preparation of a joint program in which the various organizations will have each its own appointed task; (*d*) the organization of new agencies to meet needs which are not yet provided for; (*e*) the combining or disbanding of any organizations whose work overlaps or is no longer necessary.

It may be desirable for the Committee, through the appointment of sub-committees, to recognize and keep constantly in view several distinct phases of its work. Thus there may be distinguished the following departments:

(1) *Extension*, facilitated through the survey of the community.

(2) *Organization, Grading and Co-ordination*, with apportionment of tasks, as one result of survey of the local church.

(3) *Instruction*, to deal with all questions pertaining to the curriculum, its aims, lesson courses, methods, plans for correlation, standards and equipment.

(4) *Training in Christian Living*, including training in worship, missions, personal and social service, through the Sunday-school, young people's society, mission study classes, choirs, church services, etc.

(5) *Leadership*, charged with the responsibility of training teachers and leaders in every department of the Church School.

(6) *Finances*, including not only plans for the support of the church's educational work, the Sunday-school, etc., but also plans for training in missionary and benevolent giving.

(7) *Co-operation*, with other community agencies, e.g., the schools, library, etc., and with other educational movements, denominational and interdenominational.

III. Powers of the Committee

With so large a task before it, the Committee on Religious Education should have large powers. It should be appointed by the Church and make its report directly to the church. The Committee on Religious Education concerns itself specifically with educational policies and with the agencies through which these are to be carried out, though it does not directly undertake the work of administration. The powers conferred upon it should enable it to inquire freely and fully into the work of any agency or organization, and to suggest any changes in policy or method which seem to it desirable. It may when requested assist the church by outlining the qualifications desirable in a superintendent, and, should occasion arise, in discovering one who is fitted for the task. It may also in co-operation with the superintendent determine the qualifications of teachers and approve their appointment upon his recommendation, or at least the appointment of the heads of departments in the church

school. This committee will naturally serve the church by representing it in conference with similar organizations in other churches in the community or in the denomination at large.

IV. Method of Appointment

The Committee on Religious Education should not ordinarily include among its membership the administrative officers of the Sunday school or of the other educational agencies, but should be independent of these and of other administrative committees in the church. Ordinarily such administrative officers will contribute more by being called into conference with the committee as occasion requires than by serving continuously as members of the committee. Its membership should be composed of persons selected because of their special interest in or acquaintance with educational work, and it should be large enough to include the various aspects of such work, e.g. Education in the Home, Education in the Sunday-school, Moral and Religious Value of the School, Playground, the Library, etc. The committee should not be so large, however, as to be unwieldy. In a small church it may not be possible to secure more than three persons with the desirable qualifications, while in a larger church five or seven members should be sufficient. Generally, the pastor should be a member, *ex officio*. As the work of the committee will be continuous, the terms of office of the members should not expire in any one year but overlap so that a majority of the committee can continue unchanged from year to year.

For convenience of reference the above suggestions may be placed together in the form of by-laws, which may be so framed as to fit the needs of the local community and the local church.

A MINIMUM EQUIPMENT FOR TEACHERS OF THE SUNDAY SCHOOL

Supplement D to Report of Commission on Religious Education

Many of our teachers are not able to obtain an ideal equipment for teaching; they are often so situated that even the courses used by some teachers are unattainable. Many schools are taught largely or entirely by such teachers, who ought not to be left to think that there is no standard of equipment for them. It is possible to make a statement of a minimum equipment, which the superintendent or pastor of any school, however small, can present to actual or prospective teachers with the expectation that it can be met. This is not to be regarded as a substitute for the ideal course. No one who can do better would be satisfied with it and it ought to be regarded in any case not as representing the end, but only the beginning.

The Minimum Equipment calls for the thorough mastery of at least a part of one Biblical book. The teacher who has gained this should go on to the mastery of still more. It calls for the careful reading of certain parts of the Bible, which ought to lead to reading the rest of the volume. It calls for the reading of one book out of certain lists; a person who reads one can read another more easily. It presents, not all that a teacher should know on the various subjects touched, but the least with which a teacher, however meager the opportunity or equipment, should begin the great work of teaching.

I. The Sunday School

Read carefully one of the following books:

Athearn, *The Church School.* Pilgrim Press	$1.00
Weigle, *The Pupil and the Teacher.* Pilgrim Press	.50
St. John, *Child Nature and Child Nurture.* Pilgrim Press	.75
St. John, *Stories and Story-telling.* Pilgrim Press	.60
Du Bois, *The Point of Contact in Teaching.* Dodd, Mead, and Co	.75
Littlefield, *Hand-Work in the Sunday School.* S. S. Times	1.00
Cope, *The Modern Sunday School.* Revell	1.00

If desired, other books on the Sunday-school, child study or methods of teaching may be substituted. The Sunday-school should secure a few of the books mentioned here, and under II–E below, for the use of its teachers.

II. The Bible

A. Read Genesis 12–33, 37, 39–50; Exodus 1–20; Judges 1–16; I Samuel; II Samuel 1–8; Ruth; Esther; Amos; Jonah; Proverbs; Daniel 1–6; two of the Synoptic Gospels, Matthew, Mark and Luke; John; Acts; Philippians.

These books to be read, not a chapter a day, but, so far as possible, each at a sitting, with attention to their contents and to the purpose of the book as a whole.

B. Study one of the following:

Genesis 12–33, 39–50; I Samuel; one of the Synoptic Gospels, Matthew, Mark or Luke; John; Acts; or Philippians and Ephesians. Master the contents, till you know of what each chapter treats. Be able to locate by chapters each story, important saying, or line of argument. For example, if you are studying Acts, be able to tell what chapters contain the story of Paul's conversion. Write an outline of the book. Be able to tell to a class its stories or to state in your own words the main thought of any passage, as Samuel's speech in I Samuel 12, or Paul's pleas for lowliness because Christ was lowly, in Phil. 2: 1–11. to find the writer's purpose in the book. Get the great religious ideas of the book; see how they can be applied to the life of today and whether they must be changed in any respect from the way the author wished to apply them in his day. Look up the geography of the book on a map. Read and re-read the book, make it your own in every possible way, until you know it as you know the alphabet.

C. There are some things about the books of the Bible that the teacher should know, not because they must often be used in the class, but as a background of teaching. The Biblical passages noted below should be read, as illustrating the statements made.

1. *What was the purpose of the narrative books of the Old Testament?*

Their purpose was less to narrate events than to teach religious lessons. In the books from Genesis to Joshua, the writers gathered up the old Hebrew stories, and wrote them in such a way as to show that God guided the beginnings of Israel's history, that he built the people up from a family into a nation, and led their journeys till he brought them into Canaan. The writers wished to teach that Israel ought not to forsake the God who had guided their fathers. The stories were also written to teach that sin brings suffering and righteousness brings prosperity. Read Genesis 2 and 3 for the teaching of sin and suffering; Genesis 12 and Exodus 14 for the idea of God's guidance of the ancestors of Israel. Judges, Samuel and Kings were written to show that national prosperity depends on faithfulness to God. See how this is brought out in Judges 2: 11–23; I Samuel 15: 17–31; II Kings 17: 1–23. Ruth and Jonah are missionary books, written to show that God cares for other nations as well as for the Hebrews. Read Jonah and see how it shows this. The writers of the books of narration were not so much historians as preachers. They were not so much interested in the exact report of

events as in the impression of great truths. In any course of lessons from these books, the teacher should help the class to recognize the writer's purpose.

2. *What was prophecy?*

Prophecy was the expression of what the prophet conceived to be the message of God to his people. It was far more than prediction. Usually it was not prediction at all, but some great moral truth, as that national sin must bring national suffering. See Is. 1: 2–20. In some prophets, notably Isaiah and Jeremiah, the message had a political bearing; certain policies were condemned and certain others commended. See Jer. 27: 12–15. Usually the prophets demanded social or religious reforms (see Is. 5: 8–12; Amos 8: 4–10), but sometimes, in the later history of prophecy, he brought comfort and hope to a discouraged people, as in Ezek. 37: 1–14 and Is. 40: 1–11, spoken to the Jews in Exile. Prophecy always met the needs of the prophet's own time, and must be studied in its background. Most of the prophetic books are collections of extracts from prophetic speeches, often without order. The reader will not find in such books a logical development of thought, but may expect to find the prophet's most important ideas frequently recurring in different forms. See in Amos how often the idea of the oppressing of the poor by the rich occurs. The books are frequently obscure because of (1) their address to the people of their own time; (2) their unexplained allusions to contemporaneous events and customs; (3) the frequent fragmentary character of the books. Their permanent value lies in (1) the great religious ideas which they express; (2) the vigor, and strength, and often the beauty of their writing; (3) the greatness and devotion of the prophets themselves as shown in their utterances.

3. *What is the form of Hebrew poetry?*

Aside from measure, about which the reader of the English Bible need not concern himself, Hebrew poetry is marked by a relation of thought between lines, called parallelism. The thought may be repeated (See Ps. 1: 2), or may be contrasted (See Ps. 1: 6), or the second line may carry on the thought of the first (See Ps. 2: 6). A parallelism is usually complete in two lines, but may contain more, and groups of parallelism may be in parallelism with each other (See Ps. 1). Books consisting largely or entirely of poetry are Psalms, Proverbs, Job, Song of Songs, Lamentations. In impassioned speech or writing Hebrew prose easily passed over into poetry, and the books of prophecy contain much poetry, though the parallelism is sometimes not perfect. Read Is. 2: 2–4 and note the parallelism.

4. *What is the Book of Psalms?*

The Book of Psalms was the hymn book of the second temple, which was built after the exile. Like other hymn books, it was compiled from poems ancient and modern, and it is not always possible to tell the origin of the separate psalms though some, like Ps. 137, written in the exile, are very plain. The book is a growth of several hundred years, from soon after the exile to the time of the Maccabees, approximately from before 400 B.C. to 165 B.C. Its rich variety of religious experience,

expressed often in poetry of great beauty, makes it the most valuable book of devotional poems in all religious literature.

5. *What is the Apocalypse?*

It is a separate class of literature, represented in the Bible by Daniel and Revelation. It arose after the decline of prophecy, and was written from about 200 B.C. to perhaps 200 A.D. by Jews and Christians. It came from times of discouragement, and sounds a call to faith and courage in the midst of seemingly hopeless conditions. It presents three thoughts; present suffering, future conflict, final triumph. The literary form is usually that of vision, into which the writer puts past history, present difficulty and hopes of a future supernatural victory of God over his enemies. In Daniel the writer also uses a series of hero stories (ch. 1–6), whose lesson is "Stand by your God and he will stand by you."

6. *What is the relation of the Synoptic gospels to each other?*

The synoptic gospels were not written independently. Mark seems to be the earliest. Matthew and Luke borrow from Mark, but change slightly in borrowing, and both have also at least one other source in common, beside independent sources. Compare Mark 1 with Matthew 3 and 4, Luke 3 and 4. Where material occurs in all three, Mark is the source. Where it occurs only in Matthew and Luke, it is not easy to tell which best represents the source from which they borrowed. Each gospel presents the life of Christ from a different point of view; Matthew was written by a Christian Jew trying to prove that Jesus is the Jewish Messiah; Mark gives a collection of stories concerning Jesus, showing how he impressed those about him as having the power of God; Luke was a Christian Gentile who presented Jesus as the Saviour of all the world. Each has its own excellence: Mark is briefer and more vivid; Matthew gives the fullest groups of teachings of Jesus, as the Sermon on the Mount, (chs. 5–7), the parables of the kingdom (ch. 13); Luke best presents Jesus' tenderness and compassion, as in the parable of the prodigal son (ch. 15).

7. *How is John related to the other gospels?*

John was written later than the other gospels, but does not borrow incidents or sayings from them. It emphasizes the divine element in the life of Jesus, and is largely occupied with showing how Jesus was the Word of God, become flesh and dwelling among men, but still manifesting divine power and love. Its independent origin makes it different in style and sometimes in statement of fact from the other gospels.

8. *What is the content of the book of Acts?*

Acts shows how the Church progressed from Jerusalem to Rome, and passed from a Jewish sect to an independent church in the Gentile world, not by any plan of the disciples, but by the purpose of God. See, for example, ch. 13: 1–4. The book is composed of two parts; 1–12, the Jerusalem church expanding into the Gentile world; 13–28, the adventures of Paul the missionary to the Gentiles, forming a natural sequence to the first part.

9. *What was the origin of the letters of Paul?*

The letters of Paul were mostly written to churches in his missionary

field to meet some particular need arising in them. Philippians and Ephesians are both exceptions. Philippians was written while Paul was in Rome, to thank the church at Philippi for a gift. Epaphroditus, the bearer of the gift, had been sick at Rome, and this letter was sent by him on his recovery and return. Ephesians was a circular letter to the group of churches of which that at Ephesus was chief, emphasizing the unity of the church in Christ its head. The letters of Paul are not books, but genuine letters, with the spontaneity, and personal qualities which belong to letters. This accounts for their personal point of view, their occasional obscurity of style and the frequent incomplete treatment of subjects, which are only dealt with so far as the particular needs of his correspondents demanded. At the same time there is a vigor and force about the letters which might have been lacking in the more artificial style of a book. Read Galatians 1 as an example of the characteristics of a letter.

D. If not already familiar, fix the location of the following so that you will know where they are without looking on the map: Judea, Galilee, Perea, the kingdom of Judah, also Israel, in the Old Testament; Babylon, Assyria, the Dead Sea, the Sea of Galilee, Lebanon, Mt. Hermon, Jerusalem, Bethlehem, Nebron, Beersheba, Jericho, Joppa, Samaria, Tiberius, Nazareth, Dan, Tyre, Sidon, Ephesus, Philippi, Athens, Corinth, Rome.

E. Read carefully one of the following books:

G. A. Smith, *Historical Geography of Palestine.* Doran. . .	$3.75
Kent, *Biblical Geography and History.* Scribner	1.50
Dunning, *The Making of the Bible.* Pilgrim Press. . . .	.50
Ottley, *A Short History of the Hebrews.* Macmillan. . . .	1.25
Kent, *A History of the Hebrew People.* Scribner. 3 vols. .	1.25
Matthews, *History of New Testament Times in Palestine.* Macmillan.	1.00

If desired, other books of general Biblical information may be substituted.

III. Church History

Gain clear ideas on the following topics in the history of the church:

The reasons for the spread of the early church.

The way ecclesiasticism grew and the causes of its growth.

Why the Reformation came, who were the great leaders and what happened in it, especially in Germany and England.

Who were the Puritans, who the Pilgrims, and what were their great ideas.

When and why Congregationalism arose.

The leading ideas of Congregationalism.

The beginnings and leading ideas of the other denominations in your vicinity.

Remember that no amount of book-knowledge makes a good teacher. The teacher is one who can teach, and that is only learned by teaching.

SUPPLEMENTARY REPORT OF THE COMMISSION ON RELIGIOUS AND MORAL EDUCATION

In January, 1915, the Commission on Religious and Moral Education of the National Council of Congregational Churches sent the following letter to all ministers in charge of Congregational churches:

Dear Sir, — The Commission on Religious and Moral Education, appointed at the last session of the National Council of Congregational Churches, wishes to undertake a systematic survey of the present conditions in the Sunday Schools of our churches. The Commission is especially anxious to gain information regarding the satisfaction of pastors and teachers with existing Sunday School courses. As you well know the present is a time of transition. The new graded courses have now been tried out, and it is highly important that we know something of the experience with them of all who have used them. A new Committee on International Lessons is this year undertaking its work. There is call in some quarters for a new scheme of lessons, graded by departments instead of by years, and there is grave question whether or not the committee should undertake to maintain three types of courses — the graded, the departmentally graded, and the uniform.

With this and other problems in view the Commission of the National Council asks that you co-operate with it in furnishing careful answers to the following questions.

1. What is the enrollment in your Sunday School? Pupils? Teachers?
2. What is the average attendance?
3. What methods do you rely upon to secure and maintain attendance?
4. Is your school graded? What are the departments, and what is the enrollment in each department?
5. Give a list of the courses used in each department, and state where published.
6. Give some statement of your experience with these courses. In what respects have you found these courses satisfactory, and in what respects unsatisfactory? What suggestions do you have to make for revision or for the construction of new courses?
7. Do you have a teacher-training class or classes? What is the enrollment?
8. Give a list of the courses of study used in your training class, and state where published.
9. Give some statement of your experience with these courses. In what respects have you found these courses of study for training-classes satisfactory, and in what respects unsatisfactory? What suggestions do you have to make for revision or for the construction of new courses?
10. Does your Sunday School have an adult class or classes? What is the enrollment?
11. Give a list of courses used by adult classes, and state where published.

12. Give some statement of your experience with these courses. In what respects have you found these courses of study for adult classes satisfactory, and in what respects unsatisfactory? What suggestions do you have to make for revision or for the construction of new courses?

13. Do you have a pastor's class? What is its purpose? What is its enrollment?

14. What provision is there in your Sunday School for a systematic program of missionary education?

15. What provision is there for children's worship, either in church or Sunday School?

16. What provision is there for the expression of the religious life by the children in the way of social service, benevolence, and the like? Do you have a graded program for such expression? If so, please outline it.

17. What other organizations for children and young people are connected with your church? Give the membership of each.

18. What educational work do these organizations do? What relation, if any, do they sustain to the Sunday School and its work?

19. Is there any evidence of an inco-ordination of educational effort on the part of these organizations and the Sunday School? What suggestions toward better co-ordination would you make in view of the situation in your own church?

20. What administrative relation holds between your church and the Sunday School? Do you have a church Committee on Religious Education? If so, how are its members appointed, and what qualifications do you look for in them? Does the church appropriate funds for the maintenance of the Sunday School?

21. Do you have a director of religious education or a paid Sunday School superintendent?

22. How many boys and girls or young men and women united with your church last year, coming from the Sunday School? Is this number typical?

23. Do you have a definitely planned arrangement by which church or Sunday School seeks the co-operation of the home in the religious education of children? Do you have a parents' association or parents' classes?

24. What are the conditions in your community and parish with respect to worship and religious training in the home?

25. What is your church doing to encourage worship in the home?

26. How many young men and women in the last ten years went to college from your church? To what colleges did they go? Did they maintain connection with your church during their college life or transfer membership to a church in a college town?

27. How many of these have come back after their college life to take up useful service in your church?

28. How many college graduates exclusive of these have come into your church in the last ten years and have taken up useful service?

29. How in your judgment has the college affected the religious life of both these groups?

30. How many young men have gone from your church into the ministry during the last ten years?

31. How many others, young men or young women, have taken up Christian work as a vocation during the last ten years? What forms of Christian work did they take up?

32. What efforts are being made in your church to induce young people to enter the ministry or other vocations directly Christian in character?

33. What books on the subject of religious education have you found most valuable in the last five or ten years?

Aim of the Inquiry

The aim of the Commission in sending this list of questions was not to test or to pass judgment upon churches or pastors, but to gain information. The Commission felt that the heart of the problem of religious and moral education lies in the work of the local church. To help local churches to understand their educational opportunity and responsibility, and to encourage them to undertake an educational program commensurate therewith, seemed therefore to be one of the first duties, if not the chief business, of the Commission. At its first meeting, after a careful canvass of the situation and full and frank discussion, a committee was appointed to draw up a suggested "Program of Religious Education for a Local Church."

The list of questions was devised by this committee, in conference with the Sunday School lesson committee of the Commission. The committee on "A Program of Religious Education for a Local Church" found at the outset that it had need of a larger body of facts respecting what Congregational churches are at present doing, if its suggested program was to reflect more than the experiences and theories of its individual members. It felt, moreover, that its suggestions would be more concrete and definite as well as more evidently based upon reality and genuine possibility, if accompanied by a compact digest of this body of facts.

The lesson committee, as indicated in the letter above, was especially anxious to know something of the experiences and desires of the churches with respect to lesson courses. The particular situation which this committee was facing at the time, explains the emphasis which the letter put upon this phase of the matter.

Distribution of Reports

The questions were sent to 3,819 pastors, and 586 answers were received — a return of 15%. Of these 566 report an aggregate Sunday School enrollment of 106,270, which is about one-seventh the total enrollment in Congregational Sunday Schools as reported in the last Year Book.

As was to be expected, a disproportionately large number of the reports are from the larger Sunday Schools, and from those using graded lessons. Yet the distribution is such as to afford a body of facts which is fairly representative. One hundred ninety-two schools, of those reporting, have an enrollment of less than 100 pupils; 240, an enrollment of 100 to 200; 154, an enrollment of over 200. One hundred eighty-three use the uniform lessons; 257 the graded lessons; and 123 use graded lessons in some departments and uniform in others. The reports come from 44 states and territories. In geographical distribution they follow closely the proportion of Congregational churches in each section, save that there is a little more than the proportionate number of reports from New England, and somewhat less than the proportionate number from the Southern states.

Classification of Reports

The reports were classified in two ways:

1. *According to lesson material.* Partly for the benefit of the lesson committee, and partly because this was felt to be the most fundamental principle of division, the reports were first classified in accordance with their answers to Question 5: "*Give a list of the courses used in each department, and state where published.*" Three classes of schools were here distinguished:

(*a*) A *uniform school* was defined as one using the same lesson on a given Sunday in every grade or department. In all but a very few cases this is of course the International Uniform lesson. Schools using the so-called "Graded Uniform" plan, by which the Biblical material assigned for study is uniform, but the treatment varies with the grade, are included in this class. So also are schools where all use the uniform lesson except one class (a "men's forum" for example) studying some course out of relation to the work of the rest of the school.

(*b*) A *graded-lesson school* was defined as one using graded lesson material in all except the Senior and Adult departments. In most cases, as will later be seen, schools of this class are using the International Graded lessons. Some, however, use the Scribner's Completely Graded lessons, some the University of Chicago courses, and some combinations of material from various published courses. A few schools using the Bible Study Union courses are included in this class, because the reports showed that they were using these in combination with other material which is completely graded or were striving through them to reach the ideal of a graded-lesson school. The Senior and Adult departments were not reckoned in this definition of a graded-lesson school, because it was found that many schools otherwise completely graded in curriculum are yet using uniform lessons in these departments, intending to make the change either as soon as the courses desired for them have been published or as soon as enough pupils who have had graded lessons in the lower departments are promoted into them.

(*c*) A *part-graded school* was defined as one using graded lesson material in one or more of the departments below the Senior and uniform material in the remainder. This class includes some schools that have adopted graded material for the smaller children but are content with the uniform lessons for all above the Primary or Junior departments, as well as some schools that are in process of adopting graded lessons by "growing up into them."

2. *According to size.* The reports were divided into three classes according to size: (1) Those from schools with an enrollment of less than 100 pupils. (2) Those from schools with an enrollment of from 100 to 200 pupils. (3) Those from schools with an enrollment of more than 200 pupils.

These two classifications being combined, the reports fell into nine classes, to each of which a designating letter was assigned, as follows:

Class A (uniform school under 100)	101 schools
Class B (uniform school of 100–200)	61 "
Class C (uniform school over 200)	21 "
Class D (graded-lesson school under 100)	51 "
Class E (graded-lesson school of 100–200)	110 "
Class F (graded-lesson school over 200)	96 "
Class G (part-graded school under 100)	31 "
Class H (part-graded school of 100–200)	57 "
Class I (part-graded school over 200)	35 "

A tenth group, designated Class K, contains 23 schools whose lesson material could not be ascertained from the reports. Of these 9 have less than 100 pupils, 12 from 100 to 200, and 2 more than 200.

Naturally, the reports differ somewhat in quality. The great majority of respondents have given careful and adequate answers to a list of questions which demanded of them time, patience and intelligence. Others, however, have not taken as much pains or manifested as thorough an acquaintance with conditions in their own parishes or with the problems of religious education in general. Without attempting any careful grading, it was thought best to indicate in a general way the quality of the reports from which any quotations are made. The letter "x" appended to a report number indicates that it contains adequate and intelligent answers to all the questions; the letter "y," that at least half the questions are so answered; the letter "z," that the report is poor. Thus "B718y" after a quotation indicates that it is from the blank numbered 718, that this comes from a school in class B (one using uniform lessons and having 100 to 200 pupils) and that the report is fair only in point of adequacy. It must be clearly understood that no attempt has been made to grade or to pass upon the standard of the schools themselves. The letters indicate simply the adequacy of the reports. Some excellent schools have sent meager reports; and some small and poorly-equipped schools have been most careful and thorough in their replies.

Enrollment and Attendance

1. *What is the enrollment in your Sunday School? Pupils? Teachers?*
2. *What is the average attendance?*
3. *What methods do you rely upon to secure and maintain attendance?*

Five hundred sixty-six schools report a total enrollment of 106,270 — an average of 187. Cradle rolls and home departments have not been included in these figures, that a proper basis might be secured for estimating the average attendance. The average enrollment in uniform schools is 124; in graded-lesson schools 229; and in part-graded schools 197. The largest enrollment is 1405 (F26x); the smallest 15 (A789z). The largest school using uniform lessons has an enrollment of 783 (C606y).

An aggregate average attendance is reported of 68,896, or 65% of the enrollment. This percentage of attendance remains singularly unaffected by the size of the school or by the type of lesson used. The following is a table of the percentages of attendance in the various classes:

Class A	65%	Class D	66%	Class G	64%
Class B	66%	Class E	65%	Class H	65%
Class C	61%	Class F	65%	Class I	63%

This percentage of attendance is very low, judged by the standards of public school and college. It only serves to indicate one of the great difficulties that confront one who seeks to make of the Sunday School what it should be — a real school. It is due in part, of course, to the low standards and inefficient teaching which too often prevent the work of the Sunday School from really enlisting the interest and effort of pupils; in part to the summer low ebb. But it is due quite as much to the fact that church and Sunday School lack the sanctions which the institutions of secular education possess to enforce attendance and compel a set standard of work. Undoubtedly the percentage of attendance for most schools is kept low, moreover, by the fact that the enrollment includes the names of many whose connection is nominal only or spasmodic but who are not dropped from the list because of the church's wish to keep a hold, however, slight, upon them. The church does not "flunk"; it seeks to redeem. It is of interest in this connection, however, to note that one report — and one of the best — opens thus: "Enrollment 193; trimmed down from 221 — for business! Average attendance 166. A bit better recently." (E213x). That is 86% on the basis of the present enrollment and 75% on the basis of the old — in either case higher than most schools.

It is difficult to summarize the answers respecting the methods relied upon to secure and maintain attendance, and impossible to work out any correlation between methods and results. They show in what manifold ways the Sunday School is seeking to overcome its lack of compelling sanctions. One hundred four schools, in one form or another

speak of their main reliance upon educational efficiency. Seventy-three report a systematic follow-up of absentees, by post and visitation; sixty-four leave the matter entirely to the individual teachers. One hundred twenty-seven have one system or another of prizes to individuals and thirty seven of prizes to classes. Class organization is mentioned by 37. Fifty-nine report some system of marks and reports, to which in most cases publicity is given on an honor roll, efficiency chart or the like. Fifty report the use of contests, though several add "Never again." Fourteen mention good music; seven athletics; three stereopticon or motion pictures; and ten the home co-operation which one may believe that all tacitly assume.

A few typical quotations follow:

"Organized classes with mid-week interest maintained. Efficient teachers. Interesting public exercises on Sunday. Good orchestra. Dignified and helpful devotional exercises. A good educational program." (F1y).

"Flags in the class where all are present. Postal cards to each absentee with a follow-up. Published roll of honor. Awards to individuals qualifying under attached rules which aim at study of lesson as well as presence. We emphasize the class as the unit and so depend chiefly on the teachers to get regular attendance." (F10x).

"Over fifty different systems, constantly changing. It would take pages to describe them." (F49x).

"An efficiency record by which each scholar is awarded points for efficient service to the church and school. See report enclosed." (F54x).

We rely on the interest of the subject-matter taught. No prizes are offered. The use of the stereopticon is an aid in holding the interest of pupils taking courses where the visual appeal can be used." (F63x).

"Largely personal work by officers and teachers. We have a Dean who co-operates with the teachers to encourage them to follow up pupils. We also call for 'star' classes to rise each Sunday and place a star on a chart." (F64x).

"Chiefly two: (1) we insist on the fact that the school is doing as effective work as the public school and that it is worth attending; (2) the teacher organizes the class into a lookout committee." (F71x).

"Primarily, the interest of the pupils in what the school offers them in study, training and social life. This interest is further stimulated by our interest in them, shown by visitation and otherwise." (F83x).

"A school worth while. Small classes and personal interest of teachers. Intelligent co-operation of the home." (F86x).

Organization

4. *Is your school graded? What are the departments, and what is the enrollment in each department?*

The term "graded" as applied to the Sunday School has become increasingly ambiguous. It may refer to organization methods or lesson material. In the first sense, any school organized with more than one department, with promotion from the one to the other, may

claim to be graded, whatever the lesson material used. The term is used in the second sense by those who speak of "Graded Uniform" lessons; in the third sense by those who use the International Graded lessons, the Completely Graded series, and the like.

This question refers to organization, not to method or lesson material. Of the schools using uniform lessons, Class A reports ten 2-department, nine 3-department, and ten 4-department schools; Class B nine 2-department, twelve 3-department, ten 4-department, four 5-department, and one 6-department; Class C four 2-department, three 3-department, four 4-department, and two 5-department. The graded-lesson schools report 14 with two departments, 28 with three departments, and the remainder with four or more. Those having four or more list 140 Beginners' departments, 187 Primary, 178 Junior, 182 Intermediate, 168 Senior, and 120 Adult. The part-graded group is so miscellaneous in organization as to be profitless to report in detail.

In general the nomenclature follows that of the International Sunday School Association. The significant exceptions are in the occasional use of the terms Kindergarten, Elementary or Grammar, Secondary or High School, College, Graduate or Post-graduate. Several schools divide into separate departments for Women and Girls on the one hand, and Men and Boys on the other. One school lets the boys remain in the Main department, but has a department for Young Men and another called the Men's Forum.

Lesson Courses

5. *Give a list of the courses used in each department, and state where published.*

6. *Give some statement of your experience with these courses. In what respects have you found these courses of study satisfactory, and in what respects unsatisfactory? What suggestions do you have to make for revision or for the construction of new courses?*

Practically all the uniform schools use the International Uniform Lessons. Out of 257 graded-lesson schools, 195 use the International Graded Lessons, 9 the Completed Graded Series of the Scribner's, 2 the University of Chicago courses, 10 the Bible Study Union courses, and 41 original combinations of material selected from the various series. In these original combinations the Scribner and Chicago courses find larger place relatively than would be indicated by the figures for the group as a whole.

The answers to Question 6 present a great body of criticism and constructive suggestion which it is impossible to attempt to summarize here. It has been placed at the disposal of the lesson committee, and has been and will be of real service in its work. Many respondents have taken great pains in this matter, and have set down the results of their experience in such detail and to such constructive purpose that the Commission owes them especial thanks.

There is a light vote respecting the satisfactoriness of the uniform lessons — doubtless because many respondents interpreted the letter

to mean that the Commission wished to inquire only about the graded courses. Thirty-two express satisfaction with the uniform lessons, 19 dissatisfaction. Fifteen state that they prefer the graded lessons and are working toward them; 15 express decided objections to them, some having given them up after trial.

In the graded-lesson group, 137 reports express general satisfaction with the lessons, and 25 dissatisfaction. The criticisms center for the most part about the lessons for the Junior, Intermediate and Senior departments. The largest amount of trouble is in the Intermediate as one might expect. A number of respondents, indeed, qualify their criticism of the Intermediate lessons by the statement that they fear that the real difficulty lies in the period of life itself rather than in any particular lesson material or text-books.

Teacher-Training Classes

7. *Do you have a teacher-training class or classes? What is the enrollment?*

8. *Give a list of the courses of study used in your training class and state where published.*

9. *Give some statement of your experience with these courses. In what respects have you found these courses of study for training classes satisfactory and in what respects unsatisfactory? What suggestions do you have to make for revision or for the construction of new courses?*

One hundred seventy-seven have definite provision for the training of teachers: 159 through classes of their own and 18 through city institutes of religious education. Nineteen of these are uniform schools; 110 are graded-lesson schools; 42 part-graded and 6 unclassified. Of the schools maintaining their own courses, 30 have less than 100 pupils; 64, from 100 to 200 pupils; and 65 over 200. Though the answers are not always clear on this point, a large number of the graded-lesson schools maintain teacher-training classes of young people in the senior department, either in addition to or instead of classes for the training of teachers already in service. Seven schools report two classes each and 1 reports three classes. A number of uniform schools report coaching classes for the study of the next Sunday's lesson. None of these are included in the figures given above.

Sixteen schools report the use of original courses devised by the pastor or the leader of the class. The following text-books were used by more than three classes:

Hurlbut:	"Revised Normal Lessons"	29	schools
Weigle:	"The Pupil and the Teacher"	25	"
	"Pilgrim Preparatory Course"	21	"
Slattery:	"Talks with the Training Class"	20	"
	"Training the Teacher" (S. S. Times)	13	"
Oliver:	"Preparation for Teaching"	13	"
Moninger:	"Training for Service"	10	"
Barclay:	"First Standard Course"	9	"

Other courses reported were "The Evangel Advanced Standard," the University of Chicago Courses, "The Canadian First Standard," Coe's Syllabus devised for the New York County Sunday School Association, and books by Athearn, Kent, James, Mutch, Roads, See, and Hazard and Fowler.

The figures for the Pilgrim Preparatory course and for Miss Slattery should be added to give a true impression of the extent to which her book is used. Most of those, again, who report the use of Weigle's book, are doubtless beginning the "Pilgrim Diploma Course," as several state that they intend next year to take up Winchester's "The Youth of a People." Athearn's "The Church School" will also be largely used in the coming year. It is significant that so large a number of schools are using original courses, the comment being made in most of these cases that a satisfactory text-book could not be found.

It is significant, too, that in this as in most reports of teacher-training work, nearly all classes report the use of elementary courses. It has become clear that one of the greatest faults of the so-called "First Standard Course" is that it does not as a rule lead on to future work. One pastor writes "The revised Hurlbut Course is only an outline and is the thin edge of the wedge for better things. The danger is that people become satisfied. We need to have courses which awaken a desire for more." (A685x).

About one-half of the reports express satisfaction with the courses used or make no comment. The remainder contain a number of criticisms and constructive suggestions which will be of service to the teacher-training committee of the Commission. In many ways they reflect local conditions of course; and there is a clear line of cleavage between those who want less psychology and pedagogy and more Bible, and those who want less about what to teach and more on how to do it. Three general tendencies are indicated: (1) a growing dissatisfaction with the "First Standard" course of 50 outlined lessons designed to be drilled into the memory rather than to be understood; (2) a desire for better introductions to the Bible which will reflect the modern point of view and will deal more definitely with teaching values and with the pedagogy of Biblical instruction; (3) a need for specialized courses on methods of teaching in the several departments of the Sunday school.

Adult Classes

10. *Does your Sunday School have an adult class or classes? What is the enrollment?*

11. *Give a list of courses used by adult classes, and state where published.*

12. *Give some statement of your experience with these courses. In what respects have you found these courses of study for adult classes satisfactory, and in what respects unsatisfactory? What suggestions do you have to make for revision or for the construction of new courses?*

Five hundred twenty-four schools report adult classes. They are evenly distributed among all the groups, being reported for about 90 %

of the schools in each. While the figures for enrollment are not always clear, the outstanding fact is a tendency on the part of the larger schools to have a number of small adult classes in place of unwieldy lecture classes.

The courses used are reported as follows:

Uniform International Lessons	399	schools
Original courses devised by leader	55	"
International Graded Lessons	29	"
American Institute of Social Service	26	"
Scribner's Completely Graded Lessons	18	"
Kent: "The Making of a Nation," "The Historical Bible," etc.	16	"
Bible Study Union Lessons	10	"
University of Chicago Courses	7	"
Y. M. C. A. Courses	5	"
Fosdick: "The Manhood of the Master"	4	"

In addition to these, 16 other courses are reported, consisting usually in the study by the class of some book such as Brown's "The Main Points," Rauschenbusch's "Christianizing the Social Order," Stalker's "Life of Christ," etc.

It is worthy of note that so many adult classes use the Uniform Lessons. They are reported by 131 schools in the graded-lesson group. The general attitude of the reports from this group is well summed up by one respondent: "They are not quite satisfactory to the better educated and more thoughtful; but for the average adult pupil they are better than anything else we have yet found. It is easier to keep a good attendance while using these lessons than when some of the more scholarly courses were tried." (E164x).

The criticisms and constructive suggestions made in answer to question 12 have been placed at the disposal of the lesson committee. In general the need is voiced for courses in real Bible study, less fragmentary and more consecutive than the Uniform Lessons, yet not too academic or demanding too large an amount of study. There is a general feeling too that the courses should have direct application to the conditions of present day life; but the tendency is deprecated to make the Bible a mere appendage to a list of social or political topics.

Pastor's Class

13. *Do you have a pastor's class? What is its purpose? What is its enrollment?*

Three hundred twenty-five churches report pastor's classes, many of them two or more. Of these, 60 are described simply as for Bible study or as "regular" Sunday School classes. Sixteen are boys' classes and 101 are classes in the Senior and Adult departments. About one-third of the latter describe their purpose as to hold young men and women and to train them in the Christian life. In 23 schools the pastor conducts a teacher-training class or a class out of which supply teachers

may be secured from Sunday to Sunday. One answers: "I have a class during Lent for boys and girls of 12 years and over in preparation for church membership. For the rest of the year the pastor serves as a substitute teacher, thus keeping acquainted with the scholars and their work and filling a great need in the graded system where any kind of a substitute will not do." (F97x).

One hundred thirty-three pastors report classes in preparation for church membership, mostly of the type just mentioned. One pastor says: "I try to teach each Intermediate class at the critical age so that if possible the definite appeal for the Christian life may be then presented."

Some typical answers are:

"To prepare for church membership. The eighth grade course and the first year High School lead up to work in the pastor's class." (F63x).

"I simply take small groups or individuals reported by the teacher into my study at this time and talk over the Christian life." (F70x).

"For six weeks preceding the April communion. Its purpose is to set forth the essentials of the Christian life, the duties and privileges of church membership, and to call for personal decision." (F87x).

"Several. Men — to give the Christian point of view and train for service. Women — a Lenten class to acquaint with modern thought and missions. Young people — to prepare for discipleship." (F86x).

"Last year I had three types of classes: (1) for church membership; (2) for C. E. efficiency; (3) for personal workers." (H520x).

Missionary Education

14. *What provision is there in your Sunday School for a systematic program of missionary education?*

Two hundred eighty-eight schools report some such provision. In the case of eighty-seven of these it is by occasional talks and programs. One hundred thirty report regular talks and programs at intervals varying from four times a year to a period each Sunday. Thirty-three schools rely upon such instruction as is given either incidentally or directly in connection with the teaching of the lesson. Sixty-five schools provide for missionary education in form only of a regular system of missionary benevolence with such talks or other instruction as may be needed to explain the objects to which the school is giving. Thirty-seven schools have a missionary committee to which is entrusted the supervision of this side of their educational work; twenty-five have a missionary superintendent with the same function. Six rely upon other organizations such as Women's Missionary Societies, to see to it that the work of missions is presented from time to time.

In general there is much more definite provision for missionary education in graded-lesson schools than in those using the uniform lessons and in the larger schools as compared with the smaller. Some typical quotations:

"Twice a year specialized speakers addressed the school on missions. A $100 campaign is carried on yearly for our foreign missionaries. One

course, Fourth Senior, is devoted to mission study ("The Conquering Christ"). (D347x).

"The Women's Missionary Society is the bureau of missionary intelligence and occasionally presents the subject in Sunday School." (E 197x).

"We have a missionary superintendent who gives monthly talks to the whole school, working these out according to the schedule of societies put out by denominational headquarters, and who substitute with missionary lessons in class when teachers are absent." (E177x).

"Our Sunday School is organized as a missionary society." (E204z).

"About eight minutes each Sunday morning. Talk on some missionary topic." (E211y).

"The missionary education is not systematically arranged. There is a Foreign Missionary Cradle Roll, a Little Tourists' Club, and missionary study in the C. E.; but the gaps between these are large." (F20x).

The director of religious instruction in conjunction with the pastor instructs the teachers, thus reaching the scholar through the teaching force." (F26x).

"Special instructors appointed by the committee on religious education visit the classes and give special instruction." (F46x).

"There are definite enterprises — city, home missions, foreign missions — supported by departments of the school. Instruction is given in each department with the type of enterprise supported in view." (F63x).

"Definite regular instruction in regard to objects for which money is given. New this year: missionary exhibit, teaching missions in a concrete way. Small groups are taken to it each Sunday for the lesson period. It is hoped to make this a permanent feature, teaching different phases of work in this way." (F67x).

"Very little. I am going to give some stereopticon talks this year. We frequently have speakers. Every missionary we can get we bring before the school." (F413x).

One gets the impression from the reports as a whole that missionary education in most of our Sunday Schools is a relatively spasmodic affair and that it is not well co-ordinated with the rest of the church's program of religious education. There is an opportunity here for a general secretary of missionary education to render excellent service. Such a secretary should by all means, however, be one of the staff which is responsible for the work of the denomination in religious education. Missionary education should be viewed, not as an extra or as a bit of begging propaganda but as an integral part of the church's program for the education of its children in religion. Few churches have as yet succeeded in doing this.

Children's Worship

15. *What provision is there for children's worship, either in church or Sunday School?*

One hundred sixty-two churches report no such provision. A few more state "The same as for the older people"; one pastor adding "They are not fools." One hundred seventy-three cite the opening and closing exercises of the Sunday school as their provision for the worship of children; and 28 refer to the Christian Endeavor and other societies. Forty-three state that there is in the Sunday School program a special planned service of worship, in many cases graded for departments which meet separately.

Forty-seven churches have "Go-To-Church Bands." There is no indication in most of these that the church service is modified in any way to recognize the presence of the children or to give them a share in it of their own. Fifty-three churches report occasional services for children or occasional talks to them at the morning worship. Eighty-four have each week a children's sermon of about five minutes at some time before the sermon for adults. In many of these a record is kept of the children's attendance; and in about one half opportunity is given the children to leave before the sermon for adults should they desire. Some have a provision by which the children then go to their Sunday School class-rooms for study. Twenty-three report children's choirs which sing at certain of the regular services of the church. Eighteen report the maintenance of a Junior Church, with its separate service for children. Six pastors report that they have combined Sunday School and church in one morning service, with the success of which they are highly pleased.

It is impossible to give quotations describing these several plans. An excellent brief discussion of them may be found in Athearn's "The Church School," pp. 127–137. It is clear that many pastors and churches are awake to the fundamental importance of the cultivation in children of habits of worship and church-going. It should be added that a certain number of respondents who seem quite as awake to the problem yet dissent from the idea of any *special* service for the worship of children. "We do not believe in the children's service," says H464x; "the church will come to rue it. We have the children in the church service with liberty to squirm." A few quite rightly emphasize the value of the old-fashioned family pew — and this whether they believe in children's sermons or not.

Some reports speak of the children's sermon as a "*juvenile* sermon" — a phrase that seems of dubious value. Others call it a "sermonette" — which is almost funny.

The Expression of the Religious Life

16. *What provision is there for the expression of the religious life by the children in the way of social service, benevolence, and the like? Do you have a graded program for such expression? If so, please outline it.*

The reports on this point are so full and varied as almost to defy classification and summary. A few superintendents said that they do not understand the question. But as a whole the answers reveal an unexpectedly large provision for benevolence and Christian deeds on the part of the children and youth of the Church. If these reports are at all representative our churches cannot be accused of relying too largely upon instruction to the neglect of habit and life in the religious education of their young. But it is also clear that this active side of their educational program has not yet been as well worked out as their systems of instruction, and that there is not yet as much correlation between the two as there can and should be. Many churches, however, are taking definite steps towards such correlation.

In general the reports divide themselves into four groups: (1) those from Sunday Schools which provide definitely for benevolence and social service, either on festival days or at fixed intervals, but without attempt to grade the type or object of activity; (2) those from churches which rely in the main upon other organizations than the Sunday School to provide channels for the expression of the religious life; (3) those from schools that do such work through a system of organized Sunday School classes without a central plan of gradation; (4) those from schools that seek to guide the benevolent and social activities of the pupils by a carefully planned and graded program.

A few quotations from class F may most concretely serve to indicate what is being done in these, being chosen because the problem is most difficult in large schools. There are like reports from others in graded lesson schools and a smaller number from uniform schools.

"All offerings are for benevolence. At Thanksgiving classes take particular families to supply with dinner and go with the dinner. At Christmas we have a giving Christmas instead of receiving, sometimes making the children of the City Missionary Society our guests." (F10x).

"We have a society or club adapted to the boys and to the girls of varying ages. Our aim is to ally every boy and every girl, as far as we are able, with one or another of these societies. Through these there is given abundant opportunity for this expression. (F11x).

"Almost the whole of the Sunday School collections are available for missionary and benevolent gifts. In addition to this, which is carefully explained to the pupils as the various objects of benevolence come up from time to time according to a schedule, there are special collections taken at various times. The special Christmas collection may well be said to be graded — from children to the Childrens' Home, from older pupils to missions." (F20x).

"We haye four Christian Endeavor Societies for the years six to twelve, twelve to sixteen, sixteen to twenty, and twenty on. Each society has its program fitted to its needs." (F26x).

"Systematic instruction and giving in departments. Special objects in each department." (F32x).

"Regular monthly offerings for our seven Congregational societies

and three more local objects. We are working at a graded series of social clubs, grouped according to age and sex, to be correlated with the Sunday School." (F36x).

"We have several young people's organizations outside the school that do a fine benevolent work for city charities, missions at home and abroad, etc. No 'graded program" however.' (F40x).

"Social service and benevolence program is graded to fit comprehension of pupils and is divided for practical reasons into local, state, national, and foreign. The kindergarten and primary departments, for example, co-operate with the local Infant Welfare Society, older classes with United Charities, etc. This winter nine dependent families are provided for by classes and groups of classes. The school as a whole provides clothing, school books, and toys for children of a mining community church. The chief emphasis is put on social service in the classes for the third and fourth years of the High School department, and the first and second years of the College department." (F63x).

"No graded program. Only spasmodic. Each class has duplex envelopes of church and makes weekly contribution as a class to church support and benevolences. The several organized classes do a lot along expressional lines." (F66x).

"Forty per cent of the Sunday School's money is given for benevolence. Above the Primary department causes are presented and the decision made by the pupils. Each class after hearing the story of Dr. Hume's work in the Missionary Exhibit made some article or articles suited to their interests and abilities which is their contribution to a box for Dr. Hume. Clubs and organized Bible classes work for different organizations, families, or individuals." (F67x).

"Program in making. Teachers are being awakened to need and many have plans in operation suited to their particular classes." (F86x).

"No graded program. Chance for expression is given through the organized classes in the Sunday School and through Christmas Gift Service. Practically every intermediate and senior class is organized." (F87x).

"For the expressional side of our classes in the middle teens and older we have organized a Sunday School Federation taking the place of the Y. P. S. C. E. Its unit of membership is not the individual but a Sunday School class with its teacher. It is working well and having a most interesting development." (F92x).

Organizations Other Than Sunday School

17. *What other organizations for children and young people are connected with your church? Give the membership of each.*

Ninety-four churches report no such organizations. Four hundred and ninety-two churches report a total of 1,130. The average number reported for uniform schools is 1.2, for graded-lesson schools 2.5, and for part-graded schools 1.8. The average number for schools under 100 is 0.9, for schools of 100–200, 1.9, and for schools of over 200, 3.1.

Various societies reported are as follows: Christian Endeavor 465; young people's societies 31; missionary societies 55; temperance societies 6; Boy Scouts 84; Knights of King Arthur 22; Campfire Girls 64; organized classes 52; choirs and orchestras 33; athletic clubs and organized gymnasium classes 30; sewing societies 8; miscellaneous societies for boys 102; miscellaneous societies for girls 95; miscellaneous 83.

Educational Co-ordination

18. What educational work do these organizations do? What relation, if any, do they sustain to the Sunday School and its work?

19. Is there any evidence of an inco-ordination of educational effort on the part of these organizations and the Sunday School? What suggestions would you make in view of the situation in your own church?

Fully as the churches have realized the importance of activity in their program for childhood and youth, one may question whether they have clearly enough grasped the fact that such activity is educational in character. There is a great contrast between the answers to Questions 17 and 18. Only 108 respondents report any educational work on the part of the organizations named in the previous answer. And only 24 of these speak of the active, expressional life of these organizations as educational. But education is not through instruction alone; it is quite as much through what we do as through what we learn. The fact is that every organization that the church maintains or permits for children and young people is doing educational work just because it exists. It has an educational significance which is sometimes of positive value and sometimes not — sometimes, doubtless, even harmful. The church will in time seek to make each of these organizations find its place in a unified program of religious education which provides in proper correlation both for instruction and for expression.

Eighty-four churches report that these organizations sustain no relation to the Sunday School and its work. Eighty-two report that they stand related only in the sense that the same individuals are members of or leaders in both. Thirty-six report a relation that may properly be termed organic.

"All of these organizations except the two Endeavor societies are carried on under the supervision of the Sunday School. We endeavor to co-ordinate and relate all the educational work of the church." (F17x)

"The particular line of educational work is pretty clearly indicated in the name of the organization. The principle is followed of requiring membership in the Sunday School as a condition of admission to membership in all younger organizations except the Sewing School. Two things that are helpful in keeping the work of our organizations co-ordinated are the submitting of all new plans in these organizations to the pastor or pastor's assistant and to a missionary committee that studies the co-ordination of all missionary, educational and benevolent work throughout the church." (F 67x)

"All closely affiliated and head up in Religious Education Department of the church. They are intended to afford expressional program in addition to the organized class work." (F68x)

"They are all constituent parts of the Sunday School, as regards individual members. As the Sunday School provides impression, these provide expressional opportunities. There is some inco-ordination but we are trying to remedy that. I would have every club center about some specific group or Sunday School class, thus heading up all the young people's groups in the Sunday School, making it carry both the impressional and expressional aspects." (F93x)

Fifty-seven churches report evidence of some inco-ordination of educational effort on the part of these organizations and the Sunday School. One hundred and seventy-two report none. The evidence is mainly in duplication of work, overlapping and competition, failure to observe proper age boundaries, and too great separation of interests and work. The suggestions for betterment are various, as was to be expected in view of the immediately local application of the question. They center about the election of a church committee on religious education, the securing a director of religious education, the federation of organizations, the subordination of all to the Sunday School or merging them into it, and the need of a judicious killing with future care to avoid over-organization.

"We ought to have a church cabinet, meeting frequently to make definite plans and so avoid overlapping and competition." (C600x)

"Strengthen all Sunday School class organizations and clubs. Develop the social life of these and of the departments of the Sunday School until adequate provision is made for all the social needs of youth through the Sunday School. Inaugurate a perpetual campaign to enroll every member of every other organization in the Sunday School. (D303x)

"I would put the president and secretary of each organization into a central council for the purpose of unifying the work." (D310x)

"We are able to co-ordinate these agencies in the local church. In district work there is need of a better understanding. We have too much machinery, too many meetings of county and district organizations. Christian Endeavor workers and Sunday School workers should hold institutes together to consider the subject of religious education." (D342x)

"Our difficulty is not so much, as it seems to me, "inco-ordination" as lack of suitably trained persons to take up and carry on the work we can see to do." (F70x)

"Our principle is to center all social and educational work in the Sunday School, the name of which we plan to change accordingly to *Church School.*" (F72x)

Administrative Relation

20. What administrative relation holds between your church and Sunday School? Do you have a church Committee on Religious Education? If so, how are its members appointed, and what qualifications do you look for in

them? Does the church appropriate funds for the maintenance of the Sunday School?

Some administrative relation between church and Sunday School is reported by 228 churches. In nearly all cases this takes the form of the election by the church of the Sunday School superintendent or the superintendent and certain other officers. Some add that an annual report is required by the church; and a few state that the Sunday School is looked upon as in every sense the church school. Thirty-one committees on religious education are reported. The members of most of these are elected by the church; in some cases they are appointed by the pastor or by the church's prudential or executive committee. Ninety-one churches appropriate funds for the maintenance of the Sunday School, in whole or in part. It should be added that these figures are largely weighted by the graded-lesson schools. To that group belong 122 of the 228 reporting an administrative relation, 27 of the committees on religious education, and 61 of the schools supported by the church.

"The Sunday School superintendent is elected by the church at the business meeting at which deacons are elected. He is a member of the church committee. The church pays all expenses of the school. Our Men's Association has a committee on religious education which is alive. We put on that committee men fitted to direct education." (F10x)

"The church annually elects the officers of the Sunday School. The superintendent in his administration seeks to carry out the wishes of the pastor. Once a month there is held a meeting of our Sunday School cabinet, consisting of the pastor, the superintendent, secretary, treasurer, the leaders of the Junior and Primary departments, and the missionary committee." (F11x)

"The educational director is answerable directly to the church cabinet. Reports are called for every month. All bills are paid by the church treasurer after vote of the cabinet. Bible School contributions are made on the basis of one-half for church expenses and one-half for missions." (F19x)

Directors of Religious Education

21. Do you have a director of religious education or a paid Sunday School superintendent?

The uniform schools report none other than the pastor. The graded-lesson schools report 39, and part-graded schools 4. Of these 5 are assistant pastors and 4 pastor's assistants in addition to their duties in connection with religious education. A number of reports state that they hope to have such an officer soon. One school reports that the kindergarten teacher is paid, but no other.

Church Accessions

22. How many boys and girls or young men and women united with your church last year, coming from the Sunday School? Is this number typical?

Ninety-one churches report "None." Four hundred and thirty churches report a total of 5,063. Sixty-five do not answer or report num-

bers untypical. From schools of under 100, there was an average accession to the church of 2.9; from those of 100–200, 6.9; from those of over 200, 18.0. From uniform schools the average accession was 5.6; from graded-lesson schools 10.8; and from part-graded schools 8.4. If these figures are translated into percentages of enrollment in these respective groups, however, the differences almost disappear as is seen in the following table:

Uniform schools	4.75%	Schools of under 100	4.31%
Graded-lesson schools	4.92%	Schools of 100–200	4.6 %
Part-graded schools	4.31%	Schools of over 200	4.92%

Whether this percentage is low or high cannot be determined without a careful study of a number of representative schools throughout a series of years. In the absence of further data, it seems to be about what one should expect from year to year in the normal course of the church's program of religious education.

Co-operation Between Sunday School and Home [1]

23. Do you have a definitely planned arrangement by which church or Sunday School seeks the co-operation of the home in the religious education of children? Do you have a parents' association or parents' class?

A striking lack of co-operation between the Sunday School and the home is revealed by the fact that 427 report no effort to interest the home in the religious education of the children, and 60 report "nothing specific." There are 8 references to parents' associations and 33 parents' classes and clubs, composed mostly of mothers. Occasional parents' meetings are held in 10 cases. Visitation by Sunday School teachers for definite purpose of interesting the parents are reported by 16. Otherwise such specific work as is being done in the homes is left to the Home Department, in 39 cases. The lack of helpful co-operation between Sunday School and home, revealed by the replies, has an important bearing upon the loss of Sunday School children to the church, and throws light upon some of the conditions revealed in the answers to the questions which follow.

Family Worship and Religious Instruction in the Home

24. What are the conditions in your community and parish with respect to worship and religious training in the home?

The replies received may be classified as follows:

Excellent	7
Satisfactory	39
Average	134
Poor, little doing	241
Bad, but improving	10
Hopeless	81
No reply	74

[1] Questions 23 to 33 have been collated by the Commission's committees on Religious Education in the Home and Training for Christian Leadership.

The answers indicate that regular family worship is almost non-existent among the churches which returned the questionnaire. "Average" was often qualified by phrases like "As good as in most places" — a reply which can fairly be understood to mean unsatisfactory. The same holds true of the 74 cases in which the question is disregarded. A considerable number of respondents report activity in moral and religious instruction in the home, but the devotional side of religious expression is clearly neglected.

25. What is your church doing to encourage worship in the home?

The answers to this question indicate a recognition of the decline of family worship, and considerable effort toward its improvement. Occasional sermons are preached by 188 pastors. In 53 cases pastors make family worship the objective of their personal work. In 29 replies reference was made to the distribution of devotional literature, special mention being made of the Daily Bible, Helps by the Way, and the Bible Readings and Prayers issued by the Congregational Church Extension Society of Los Angeles. The Family Altar League is also mentioned in several cases. One pastor assists in family worship in the homes he visits. One Sunday School teaches prayers to its pupils and another reports specific instruction of the young in worship. One church reports that no special effort is necessary, as 200 out of 275 members are converts of "Billy Sunday" and there is now much home religion and prayer. Even among these replies, however, there is a great absence of definiteness, so that an attempt to summarize the answers leaves the distinct impression that the vitally important work of building up family worship is left to spasmodic effort instead of being considered a matter of the greatest concern. The impression is intensified by the fact that 156 respondents frankly report "nothing specific," 54 report "no effort," and 99 leave the question unanswered.

Relation of Church and College

26. How many young men and women in the last ten years went to college from your church? To what colleges did they go? Did they maintain connection with your church during their college life or transfer membership to a church in a college town?

While the figures reported are necessarily approximate, the vital connection between the church and college is shown by the fact that 368 respondents report a total of 5,507 young people entering college in the last ten years, — an average of almost 15 per church. Only 43 report no students, and these, in every case, are small country churches, or churches in mining or industrial centers. Students in colleges having denominational affiliations are slightly in the majority, and practically all of the colleges mentioned are those with Congregational associations. By far the largest number of students, 80.8 per cent, maintained their connection with their home church; 12.4 per cent joined college churches, and only 6.8 per cent became "affiliated" members of churches in college towns.

27. How many of these have come back after their college life to take up useful service in your church?

Here again the figures reported are necessarily approximate, and can be used only to demonstrate in a general manner the movement of college graduates away from their local church. Only 22 churches report that most or all of their students have returned to them. One hundred and fourteen report that none have returned, and 166 report very few. "There is nothing for them to return to" is a common reply from country churches. One hundred and forty-nine churches report 562 students as returning, an average of less than four per church. In the preceding paragraph it appears that the average number entering college in the past ten years was 15, and while the two averages are not derived from the same totals, there is sufficient basis of comparison to indicate a very substantial loss to the local church.

28. *How many college graduates, exclusive of these, have come into your church in the last ten years and have taken up useful service?*

The loss which the local church suffers by the failure of the student to return to his home after leaving college, is, in reality, an inter-change in a considerable number of cases, as is shown by the fact that 160 churches report the addition of 1,377 college graduates, exclusive of those referred to in Question 27, or an average of over 8. One hundred and twenty-two, however, report no additions among college graduates and 49 report "very few."

Making all due allowance for the fact that the foregoing figures are necessarily approximate, it seems clear that upon the whole, there is a loss of college men and women to the churches from which they went, — a loss which is by no means compensated by the addition of college-trained church members who come from other parishes.

29. *How in your judgment has the college affected the religious life of both these groups?*

In the opinion of some respondents, the reason for the above referred to loss is the undermining of the young church members' faith during the college course. This is the judgment of 92 pastors. Among the typical answers are the following: "College life has sapped them of nearly all their spiritual interests"; "Apparently college life has put religious interests in the background"; "It (college) has had a negative and depressing effect"; "As a rule it is the end of their religious life"; "A noticeable tendency to scepticism"; "The ardor of their Christian zeal has been cooled"; "Stimulated the social at the expense of the spiritual."

In a considerable number of responses the influence of the State University and non-religious college is characterized as "decidedly harmful to religion"; "Spend time, money and prayer on the Congregational students in the state schools"; is the comment of a Nebraska pastor.

On the other hand, 203 pastors are of the opinion that the effect of the college upon the religious life of the student is helpful. "College seems to help and to confirm the best influences of the church." "It makes for a more practical conception of the Christian life." "It has made them more sane in their religious thinking." "Gives them a

greater sense of responsibility to the community, and usually a desire to be useful."

Several pastors give the opinion that college life has quickened the religious life of the women, but has usually had the opposite effect upon the men. As against this another reports: "College men are the backbone of the church."

The Church and Recruits for Religious Work

30. *How many young men have gone from your church into the ministry during the last ten years?*

Out of a total of 586 replies, 170 candidates for the ministry in the past ten years are reported. These came from 97 churches. Three hundred and thirty-four answer "none" and 130 leave the question unanswered. The assumption is fair that failure to answer the question is equivalent to "none," so that in effect 464 churches have contributed no candidate to the ministry in the past decade. The number of men reported in theological colleges is 15.

31. *How many others, young men or young women, have taken up Christian work as a vocation during the last ten years? What forms of Christian work did they take up?*

When we turn to forms of Christian work as a vocation other than the ministry we find that out of 586 replies, 352 young people have been supplied by 123 churches. Those replying "none" total 252, and 166 fail to answer the question. Twenty report "several" and 8 report 1 each in preparation. The forms of work chosen cover a variety of interests, among which the Christian Associations, Social Settlements and Missionary Societies stand highest. The specific vocations reported are graded as follows. Y. M. C. A. — 71; Social Service — 50; Missionary unclassified) — 45; Foreign Missionary — 38; Y. W. C. A. — 28 Pastors' Helpers — 17; Teaching in Religious Schools — 28; Home Missionary — 6; Minister's wife — 6; City Missionary — 5; Evangelist — 5; Boys' Work — 4; Associated Charities — 3; Deaconesses — 3; Nursing — 3; Sunday School Workers — 3; Bible Society — 1; Church Federation — 1.

32. *What efforts are being made in your church to induce young people to enter the ministry or other vocations directly Christian in character?*

The answers to this question confine themselves almost entirely to that portion which refers to the ministry. "No efforts" is the reply of 99 pastors; "nothing specific" 164, and 143 leave the question unanswered. A smaller group is evidently concerned with the necessity of presenting the claims of the ministry, 52 reporting general reference to the question in the sermon, while 20 make it the subject of special sermons. Personal work is reported by 94. Special talks on vocation are reported by 17, and special organizations of young men contemplating Christian service by 6. A pastor in a university town reports union conferences on the ministry and other religious vocations, participated in by the University Christian Associations and the pastors of the local churches.

A study of the answers given above reveals the fact that in the past ten years 576 churches have contributed 522 young people to religious work as a vocation, or 52 per year. Of the 52, 17 per year entered the ministry and 35 other forms of religious work. The actual contribution to the ranks of the ministry, however, was made by 94 churches, and to other religious work by 123 churches, the remainder contributing none.

In summarizing the replies to Question 32, one is struck by the number of respondents who sound a note of pessimism, and sometimes even of bitterness, concerning the advisability of presenting the claims of the ministry to young men. "NONE into the ministry!" replies one. Another writes "I would not be guilty of urging a young man to enter the ministry, because of the Church's sinful lack of appreciation of such real sacrifice, and its unwillingness to make like sacrifice to sustain him." This man adds that he himself is happily situated. Another writes, "If any young man feels that he must go into the ministry, I would not keep him out, but I would persuade none to go in." The "dead line" is the cause of considerable discouragement, as is indicated by the following typical replies: "So long as our churches are making youth the chief qualification for a pastorate, I must regard it as almost a crime to urge young men to enter the ministry." "I would not advise any young man to enter the ministry so long as the churches are determined to make a calf-pasture of their pulpits, and a minister is relegated to the bone-yard at fifty, when in all other vocations men are doing their best work. So long as the churches remain as unchristian as they are, young men will not rush into the ministry."

Books on Religious Education

33. *What books on the subject of religious education have you found most valuable in the last five or ten years?*

This question was added because the Commission felt that it might be of interest to construct a list on the basis of such a wide range of opinion. About half the respondents refused to commit themselves, however, some evidently fearing that there was a catch in it somewhere. The remainder furnish an interesting and representative list, often naming authors rather than titles. Those mentioned by more than 10 respondents are:

G. A. Coe: *Education in Religion and Morals; The Spiritual Life.*
Margaret Slattery: *Talks with the Training Class; The Girl and Her Religion, etc.*
L. A. Weigle: *The Pupil and the Teacher.*
W. B. Forbush: *The Boy Problem.*
E. P. St. John: *Child Nature and Child Nurture; Stories and Story-telling.*
H. C. King: *Rational Living; Letters on the Greatness and Simplicity of the Christian Faith, etc.*
C. E. McKinley: *Educational Evangelism.*
W. S. Athearn: *The Church School.*

H. F. Cope: *The Modern Sunday School in Principle and Practice, etc.*
William James: *Talks to Teachers on Psychology.*
Marion Lawrence: *How to Conduct a Sunday School.*
Patterson DuBois: *The Natural Way; The Point of Contact in Teaching, etc.*
E. D. Starbuck: *The Psychology of Religion.*
Burton and Mathews: *Principles and Ideals for the Sunday School.*
Horace Bushnell: *Christian Nurture.*
Dawson: *The Child and His Religion.*
L. L. Alexander: *Boy Training, The Sunday School and the Teens.*
A. A. Lamoreaux: *The Unfolding Life.*

Necessarily, this brief digest can convey but a meager impression of the wealth of material which this body of reports has placed in the hands of the Commission, especially in view of the impossibility of summarizing at all its most valuable part — that pertaining to lesson courses. The Commission has been helped by it to gain a truer sense of its problems and how to go at them.

A number of inquiries have come from state Sunday School officials and others interested in the work of Congregational churches in particular fields, asking for access to certain parts of this material or for information which could not in all cases be given because the facts had not as yet been fully collated. Such inquiries can now be more adequately dealt with.

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